The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

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Fire Burn and Cauldron Bubble

THE WITCHES' brew which is Europe begins to give some signs of boiling a little less violently. Madrid surrenders without bloodshed, and the Spanish war is over. Franco finds himself in an ideal bargaining position, with France and England suing for his favor. Will he choose to build Spain up as a strong national force in Europe, something she has not been for over a century? Or will he allow Spain to be Germany's spearhead in an economic drive on Latin America? The Spanish news makes no sense. Serrano Suñer fulminates against the "democracies," Franco is reported to be the only national leader to congratulate Hitler on his Czech escapade, and Roy Howard says categorically that Germany and Italy will have no special influence over the new Spain. Meanwhile Franco himself speaks of "redemption through labor." The interpretations placed upon that are proportional to the point of view of the interpreter. They vary from joy at this defeat of the international bankers (because Franco wants no loans with which to build up his new Spain) to the direst forebodings of deflation and forced labor. Mr. Howard also points out that the Italian masses are sold on Fascism and that Italian popular regard for America is at a low ebb and will continue so until business is good again over here. The Duce says that in the Adriatic "Italy's interests are preeminent but not exclusive as regards the Slavs," which may offer some consolation to the dead Jugoslavs allegedly assassinated by Italian agents. It also may convey to Hitler the idea that within the sphere of the axis there are lesser spheres. Poland is doing a lot of stiff talking about fighting. Irish Republicans blow up British bridges. England is not to have conscription, at least for the present. Denmark is throwing out Nazi agitators. Russia continues to emulate the Sphinx, with much the same degree of success at keeping the world guessing. . . . And with the coming of the crocuses Japan wins a few big battles in China. Mr. Daladier has the honor to ask Mr. Mussolini to state what he wants and all he wants, adding that if it's territory France will yield none of it.

Madrid
Rome
Danzig

Union Unity Still Delayed

THE PRINCIPAL barrier to a solution of the AFL-CIO contest continues to be the question of jurisdiction. Just before the peace conferences were adjourned until March 30, this question was brought out clearly by the CIO query addressed to the AFL conferees: "Do you agree to take the miners' union back into the AFL as it now stands?" The federation refused a yes or no answer. This technical problem is followed, or integral with, the problem of personnel—union jobs, personal income and prestige. Then there is the problem of the ultimate structure of the American labor unions: the scope of a single federation and its division into departments and the degrees of union and departmental autonomy. These personal and technical problems seem in fact to overshadow the more interesting problems of political factionalism. The American labor tradition is not factional; our unions by tradition are politically neutral, formed to affect wages, hours and working conditions and not so much the general structure of society. One of the marks of the present period of transition is the injection of political beliefs and principles into union consideration.

Jurisdiction and Faction

Factional quarrels are most publicized in the CIO, and the reason is not altogether intrinsic. Its enemies control a lot of publicity. It is the Communists who get most of the spotlight. They undoubtedly have been the greatest source of this

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sort of trouble and richly deserve criticism. But it would be a highly factional and dangerous practise to refuse union membership to a man because of political faith, even the deadly faith in Marxism. It should not be done and, be it noted, it is not really done in regular AFL locals. The CIO has more trouble with its Communist party and Communist protestant factionalism than the AFL, although not as much more as is generally assumed. But the AFL appears to be developing a genuine Republican political factionalism, and the fact that the Republicans do not reject the profit system nor religion does not make that any less real factionalism. The rank and file must beware lest a wave of exasperated reaction sweep away labor's and the labor unions' whole right to political expression. The first step is to force a solution of the technical and personal problems within union ranks, a job of patience more than principle.

Recent Farm Proposals

Subsidy and Resettlement

WHILE the House was wrangling over and finally defeating an item of $250,000,000 to maintain parity prices for agricultural products, the President was in one way or another taking a hand in two other farm proposals. The first was the recommendation of a cotton export subsidy plan to absorb the 11,000,000 bales that have piled up as collateral for loans to cotton farmers. The President enumerated a number of reasons why Congress should provide some such subsidy plan to prevent our cotton exports sinking to the lowest figure in fifty years. Competitors such as Britain and Germany are among those who already have turned to subsidizing exports and there is something to the argument that we should compete in the world market on comparable terms. However, subsidies are at best a temporary device preliminary to new international trade agreements. They are contrary to the administration's reciprocal trade policy and tend to hasten the demise of the already enfeebled world trade. There are new major cotton producers in Egypt and South America, who prevent the return to "normal" exports for which the President looks so longingly; much of the foreign market is therefore permanently lost. In fact it would seem that this plan is one more evasion of the real source of the trouble. Why does Mr. Roosevelt dismiss the posibility of developing the domestic market? Why is so little said about diverting more acreage from cotton to edibles to be consumed by cotton-growers and their families? The continual pegging of prices on stores of produce far beyond the effective domestic and world demand is no real solution of the American farm problem.

Much more auspicious is the announcement that the plight of our migratory agricultural workers is to receive widespread attention at last. In a small way the Farm Security Administration has been providing encampments to shelter such uprooted rural families. A dozen are planned for Arizona, for instance; in each camp hundreds of small steel dwellings and community recreation, bathing, laundry and clinic facilities are furnished at ten cents a day per family. Resettlement is the key to the findings of a special committee passed on by Mr. Roosevelt to Representative Elliot of California. Here again congressional legislation would be required to provide the necessary funds. One group of transient workers would be transported to farm lands where they could become self-supporting. Another group would with their consent be returned to their native states and given a start toward self-support. The rest would be settled on land near large places of employment. One sure way to rehabilitate the national economy is to restore to economic independence various groups now prevented from taking an active place in the national economy. And the only successful way to approach the nation's various major farm problems is to approach it from the point of view of the individual family and its local community.

Tax on Government Salaries

New Court Law

THE TWO decisions handed down by the Supreme Court on March 27 apparently permit the federal government to tax salaries of state and federal employees, and permit the states also to tax the salaries of state and federal employees. Congress can still "either grant or withhold immunity from state taxation" to federal employees, and supposedly state legislatures could do the same, but unless the legislatures specifically grant immunity, the tax departments can collect. The immediate effect of all this is thoroughly attractive: needed tax money can be gotten by the various governments; most important, public service personnel is deprived of a major instrument in the formation of a privileged and properly called bureaucracy. Westbrook Pegler will be pleased. The Supreme Court frankly reverses the Supreme Court of older days. In a concurring opinion Mr. Justice Frankfurter relegates the dictum that "the power to tax involves the power to destroy" to the status of a "seductive cliché," and counters it with a Holmes' quotation from a dissent: "The power to tax is not the power to destroy while this Court sits." This latter, however, may well be a cliché seductive to a different group. Mr. Justice Butler remarks that "where the power to tax exists, legislatures may exert it to destroy, to discourage, to protect or exclusively for the purpose of raising revenue," and he cites a case, Veazie Bank v. Fenno, wherein the Court propounds the unre-

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versed law: "The power to tax may be exercised oppressively upon persons, but the responsibility of the legislature is not to the courts, but to the people by whom its members are elected." The new decisions are a step away from strict written constitutional government, "hide-bound" or not, and toward pure democracy. Increasing responsibility must be placed on the current generation of citizens as we attempt to attune government to the needs of our dizzyingly dynamic society. Citizens must realize it or greater trouble will come.

Against War Toys

AT FAIRLY regular intervals someone can be counted on to arise and propose that militarism be given a death blow by taking tin soldiers away from children. The latest thinker to point out the menace of the toy cannon and cap pistol is a member of the Wisconsin Assembly. Having noted that his young son was especially interested in the facts and appurtenances of war, this lawmaker became convinced that this type of youthful preoccupation is unduly fostered by war toys; and (evidently with a perfectly straight face) has introduced into the Assembly a bill to tax the makers and distributors of such toys. It is the business of all moral and responsible beings today to find just ways of stopping war; and because we have said so much on this score in these columns, we wish to point out now that emotional and moral confusion is not one of the ways. To fear the child's tin soldier is to fall into the same basic error (even though the results are less sinister) as those totalitarians who give children "knapsacks for pillows." The child is interested in war toys partly because they are interesting, but much more because it is a due property of his stage of growth to be interested. What it is essential to grasp is that he is playing; it is that anomalous and only partly rational thing whose nature adults sometimes forget so completely: a game; and it should be treated as a game, not as a serious reality. There is no demonstrable connection between the child's having a toy cannon at ten and being a jingo at twenty. Indeed, one might maintain with more than a show of sound sense exactly the opposite: that the early casual acquaintance with these things is in a sense a protection, a kind of vaccine, against them. But the psychological truth goes deeper. A child denied a toy rifle or sword simply makes one; on any street where children play you can see cardboard daggers and wooden pistols. The wise adult waits for this stage of his child's development to pass: he neither delays nor deepens it by stressing it disproportionately one way or the other.

It Is Not So Simple

And finally, the moral mistake beyond this anti-tin-soldier argument is even more important. This mistake regards the profession of arms as discreditable in itself, and the existence of arms as the basic cause of war. Such an attitude performs no service for peace. To the contrary, it is so unjust and unrealistic that it is speedily found out in a crisis, and sharply repudiated—often so sharply as to lead to an excessive reaction in the other direction. As long as society depends in any way, at any remove, on armed protection, the profession of arms must be regarded with honor and given its proper acknowledgments. The peacemaker's problem is to balance this necessity against other equally vital necessities—never to deny it. As to the weird evasive animism which sees in arms the basic cause of war, it is an implicit denial of the nature of man, and raises a perpetual fog whenever society tries to come to grips with this subject. There are many secondary causes of war; but at our mortal peril do we forget that the primary cause is the human mind and will. Therein lies the focus of our first efforts, our chief responsibilities; and if we fail there, it does not matter how many "secondary causes" we nip in the bud.

Height-of-something-or-other department: "No Communist party anywhere has ever defended terrorism."—Joseph Hastings in the *New Masses* for March 28, 1939, page 28. Evently the G.P.U. has been purged.

The Film as a Document

THE EDUCATIONAL use of motion pictures has slowly been increasing over the years until now it supports a fairly large industry of which we hear little, perhaps because there is no necessity for this industry to employ the publicity methods which have made Hollywood. One can, of course, question the value of showing young people films during school time on the ground that such a showing has little disciplinary value, and yet if it can succeed in awakening interest in the youthful mind, such objections are of little weight. Indeed in the teaching of some subjects, the film has become an almost indispensable tool. Castle Films, a firm specializing in this type of moving picture production, has just added to its list a twelve-minute reel which covers the sequence of events involved in the election of a new Pope, and specifically the election of Pius XII. We see Pius XI giving his blessing; we see his funeral, the arrival of the American Cardinals to participate in the Conclave, the crowds watching for the white smoke, the ceremonies of the coronation of the new Holy Father, and Pius XII giving his blessing to the city and the world. There is also a brief sequence in which Cardinal Pacelli addresses the student at Fordham in English. Surely no one, adult or child, seeing

The Pope Is Crowned

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this film can fail to feel a little more intimately the dignity and solemnity which surround the Vicar of Christ. And unlike the newsreel, which has its day and ceases to be, educational films can be kept indefinitely in a school film library and used year in and year out, to serve their continuing purpose.

Our Foreign Policy

THE SPEED of recent changes in Europe has left the American public more than ordinarily bewildered as to what the United States should do. This confusion is reflected in the Senate where six different "neutrality" plans were reported to have enlisted comparable numbers of advocates. The *only clearly observable trend is disillusionment*; hopes for international peace, justice and stability are sadly on the wane.

These are times for cool heads and a willingness to face the facts no matter how unpalatable. An objective view of the situation must be a starting-point for any effective program for genuine appeasement, the only eventuality worthy of enlisting Christian sympathies. No wishful thinking will bring about the restoration of human liberties for subjects of totalitarian states or answer the desperate problem of the growing masses of helpless refugees or assure that protection of American lives and liberties which constitutes so primary an objective of our foreign policy.

Although some allowance must be made for temperament, the audience and the occasion, together with the exigencies due to the uninterrupted series of Hitler coups, Mussolini baldly stated the outlook of many who influence the destinies of Europe and the world today. He said, March 26, "No matter how things go [with France] we wish to hear no more about brotherhood, sisterhood, cousins and such other bastard relationships because relationship between states are relations of force and these relations of force are the determining elements of their policy." He also told the assembled squadristi that "perpetual peace [was] a catastrophe for human civilization."

Much as his words were calculated to rouse the passions of anger and hatred in general, other sections dealing with specific objectives and the need for peace for a considerable time led a number of observers to discount the Duce's customary bluster and the abominable cynicism of the sentiments quoted above. His designs on certain French territories and interests must, however, be kept in mind.

Hitler is, of course, the chief disturbing element in the world today. As Anne O'Hare McCormick suggests, it would not be surprising if the Nazis had blue prints ready for the taking over of the other Eastern and Central European countries, steps to be deferred in every case until the time seems ripe. It is with reason that the fears of the Poles, Hungarians, Rumanians, Jugoslavs and others are so thoroughly aroused. And no wonder Switzerland and Holland are exerting every effort to transport as much of their gold as possible to some safer terrain.

It is hard to see why the powers who are now denouncing German expansion are any more willing to stop encroachments against territories that do not affect their own vital interests than before Hitler started his incursions into non-Germanic lands. France and Britain continue to rearm and are more vocal in their disapproval, but in the main are keeping their eyes on the strategic points which they deem essential for the preservation of their own interests.

The Poles are strongest in their assertions that they will fight regardless of the odds against any encroachments on their territory, although they are unwilling to sign any vague general promises. Soviet Russia might well expect to benefit from a war between Anglo-French and Italo-German blocs, at least to profit politically from the inevitable exhaustion and revolution that would ensue. Because of the Japanese threat in the Far East, too, she would try to keep out of a European war as long as possible, and her strength is still undetermined. Unaided the smaller nations can do nothing to prevent further German expansion.

There is one other element which must be considered in speculating on the probabilities for the immediate future. The rearmament pace of France and Britain is so extensive that the point is not far off when they will be superior in armaments to the Rome-Berlin axis. As this danger point approaches the axis powers are faced with the temptation to start things while their advantage still holds. This is predicated on the increasingly less certain assumption that Mussolini will support Hitler by force of arms.

The danger of another European war must be one of the pivots for the provisions of our new foreign policy. Another possibility is the continuation of German expansion along present lines. How then can the United States preserve her borders and her integrity, avoid being drawn into war, and ultimately exercise a wholesome influence with the other powers to pursue a course of justice, good will and peace?

Straight repeal of the neutrality legislation now in force without new legislation to supplant it is advocated by some as a means of maintaining a policy that would remain flexible enough to meet any emergency. This would, of course, restore the possibility of a lucrative munitions trade with all belligerents not blockaded and would conceivably result in various incidents that would arouse American ire. Yet simple repeal would surely be

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preferable to any new laws which would tend by their character to draw us into war.

Senator Nye's proposal to prohibit American export of arms to anyone at any time, in peace or war, has the virtue of removing one of the principal ways by which we are drawn into a foreign conflict. It is vigorously opposed by the munitions makers and their friends and also by all who believe that the United States should be in a position to aid a friendly country which is severely handicapped by a lack of arms facilities. Unfortunately this proposal is not receiving very strong support in Washington.

A plan that would most surely drag us into another war is ascribed to Senator Thomas of Utah and provides that the President and Congress would designate the aggressor in any foreign war and then do everything feasible in the way of embargoes and shipments of essential supplies to hinder that aggressor and assist his "victim." Economic war on such a scale is an immediate prelude to armed intervention by the United States.

The "compromise" plan of Senator Key Pittman, viewed by many as the eventual victor in this confusing contest in Congress, and erroneously entitled the "Peace Act of 1939," provides little if any additional guarantee of keeping us out of another conflict. To permit exports of American arms on a strictly cash and carry basis is definitely calculated to work out to the advantage of England and France. The incidents arising from attempts to blockade our ports, to stop enemy vessels in American waters, would be sure to draw us in long before the foreign cash suppply was exhausted.

So at present writing Congress appears unlikely to strengthen the hopes of American isolationists unless it gives more consideration than is expected to Senator Nye's proposals and the coming bills to restrict declaration of war to the case of an actual invasion of the western hemisphere or the proposal to provide for a referendum before any conscription for service overseas is ordered. The isolationists in Congress have yet to show that they are united or strong enough to assure the passage of legislation that stands some chance of insuring that the United States will not be drawn into another foreign war.

Neutrality legislation, however, is only one element in the situation. The 25 percent tariff increase clamped down on German and Czech goods raises the problem of boycotts and their place in our policy during these critical days. Will, for instance, cessation of our German-Czech purchases bring Hitler to his knees, or is it not more likely that it will spur him on toward the acquisition of more markets and sources of raw materials? Will it not also further impoverish and embitter a German people from whom so much of the truth is withheld? Have we enough influence in Latin America and elsewhere to dictate boycotts on Germany on the threat of restricting important purchases of our own? The mere fact that the United States is better able to stand business losses than the axis powers is hardly enough, merely on practical grounds, to justify a hasty recourse to economic warfare against an aggressor.

There are a number of people today who would cast the threat of American arms onto the scale. Plans for a fleet of 8,500 war planes five years hence are in line with their wishes, despite the testimony of military experts that such an armada would be unwieldy and quite unnecessary for the defense of the United States. In addition to matching the German air force, some of these people would have us fortify the island of Guam so heavily that it could successfully withstand a concerted Japanese attack and defend the Philippines. Yet competent observers believe that this would be extending our defense lines so far that Guam would constitute a vulnerable spot rather than a defensive bulwark. Of a piece is a "navy second to none." It is doubtful whether excessive armaments actually provide national security.

But the principal task the country now faces is the solution of its own major internal problems—employment, agriculture, economy—for our greatest threats today are from within rather than without. The American weakness for telling other countries how to run their business and ignoring our failure to work out our own grave difficulties was never more prevalent than at present. We hold mass meetings and stage parades calculated to stir up hatred against foreign peoples instead of applying our energy to the solution of insistent domestic problems. A commentary on the whole question may also be found in the advocacy of rearmament as a means of absorbing the unemployed.

As Americans, and more specifically as Christions, we should have no part in whipping up a tide of hatred against Hitler and the German people. Little as we admire the dictators and their works, we shall further their ambitions rather than thwart them by increasing the tension and ill-will in the world, by empty diplomatic gestures which serve merely to infuriate. Another world war is no solution. It would be so destructive of human life, of material and moral values, that it would be a greater evil than the ills it sought to correct. And in the world's present dynamic state no treaty resulting from such a war could be anything but transitory. And so back of adequate measures of self-defense, of the gradual formation of a genuine economic democracy here, and a willingness to cooperate economically with other nations, we should have an all-pervading aim to foster that world peace and prosperity which was the subject of the first public plea of our new Sovereign Pontiff.

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An Interview with Bishop Yu-Pin

YOUR Excellency, I am sure that many people in this country would like to know the reason for your present visit. Perhaps you could explain it briefly.

In 1937, a year after I was made Bishop of Sozusa and Vicar Apostolic of Nanking, I went to Europe, where I was received by the Holy Father and given his encouragement and blessing. The purpose of my visit was to plead with Europeans, and particularly with European Catholics, in the interests of international morality and justice. I believed that my country was suffering one of the greatest wrongs that has ever been inflicted on any country by another, and I feared that the situation was not properly understood in European circles. The Catholic bishops of China have unanimously declared their support of the National Government. The bishops of China include not only the 30 native-born Chinese bishops, but 100 occidental bishops from every major country that has a Catholic population. When I returned to China in July, 1938, I was asked to become a member of the National Political Council of our government. I accepted, since I felt that my duty as a citizen required my acceptance, and since I also felt that the Church would benefit by one of its bishops taking an official position in the rightful government of the country.

The first thing that strikes one about Bishop Yu-Pin is his devotion to China. This devotion, as one would expect in a Catholic bishop, manifests itself in tireless efforts to relieve the distress occasioned by war. With his opinion of Chiang Kai-shek some may disagree; with His Excellency's work for charity all must sympathize.

It may be of interest to point out that this National Political Council numbers about 200 persons—naturally all of them Chinese. About one-third of its members are Christians. I am the only Catholic.

Later in 1938 I became a member of the Chinese National Government Relief Commission. In December I was appointed by the president of the Executive Yuan of the Chinese government to be Envoy Special of the Chinese National Government Relief Commission, and at the same time I became a delegate of the Associated Philanthropic Societies of Shanghai.

As soon as I could—early in January of this year—I flew to Indo-China and arrived in Rome on the 14th. On the 18th, I had an audience with the late Holy Father, and reported to him about my mission. The Holy Father was so kind as to entrust me with a message for the American people: "Tell them, those Americans who helped, or will help, the relief work of China that we willingly give our special blessing to each of them." After a few days in France, I set sail on February 1st, and arrived here on the 8th.

My mission is specifically to America. I am sent, first of all, to thank, in the name of the Chinese government, all the American organizations which have made contributions for the benefit of Chinese refugees. I am likewise to inform both the Chinese in America and the Americans themselves of the nature and extent of relief work in China. I am, finally, to get in touch with organizations and persons who are generous enough to wish to help relief work in China.

From this it can be seen that my present mission in America is in no sense political, but is devoted entirely to charity. Of course, I, in common with all the other Catholic bishops of China, am completely convinced that the Chinese cause is the just cause in the unhappy conflict which is devastating the Far East. And I consider it my duty to say this on any appropriate occasion and whenever I am asked.

It is hard to judge from the newspapers the magnitude of the problem of relief in China. Could you perhaps give us some idea of this problem?

The problem is simple and at the same time overwhelming. It is estimated that out of a population of approximately 450,000,000, 30,000,000 will be in danger of starvation if they do not receive help before summer. It is questionable whether ever in the history of the world any such number of people has at one time been threatened with death by starvation. That is the problem and the task to which every Chinese must address himself, and for the solution of which we appeal to charitable people throughout the world.

The problem is made easier by the fact that it is not expensive in China to feed people. It is quite possible to supply adequate nourishment for about $1 a month per person in terms of American money, and of course we can make use of any gifts of actual food—you may accuse me of casting a glance at your own surpluses—which may be offered to us.

Where are these needy people? In the territories occupied by the Japanese or in the interior where the National Government is still in control?

Somewhat over half are in the occupied regions. The rest are in the interior.

But this gives me an opportunity to make clear something which I find is very little understood

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outside of the Far East. The war in China is not like any war which might take place in Europe. European and American wars have had this in common: that opposing forces face each other on a definite line, and it is very difficult, if not impossible, for the citizens back of one line to communicate with the citizens back of the opposing line. During the World War, for instance, if a Belgian in France wished to communicate with a Belgian in the German-occupied parts of his country, he would have to go through a long and tedious procedure. It would probably be several weeks, if not months, before his message reached its destination, and it would be very nearly impossible for him to send anything more than a purely personal message.

In China the situation is completely different. The areas which are commonly described as occupied are not in any sense occupied as was Belgium during the World War. First of all, the territory is so vast that no military machine could possibly police it with any great degree of efficiency. According to the best information available to the Chinese National Government, there are very nearly 4,000,000 Chinese under arms inside of the Japanese-occupied area. Can you conceive of any such situation in Belgium during the World War? The Japanese military forces within the area which they "occupy" might be compared to several amebas swimming about in a drop of water. The water may be taken to symbolize the Chinese people; the amebas represent various Japanese military units.

Perhaps I can make this very important point more vivid by describing to you the conditions in my own vicariate apostolic. As you doubtless know, Nanking and the territory surrounding it are entirely within the Japanese sphere of influence. Since I have publicly expressed my adherence to the Chinese National Government and my belief that the Japanese invasion was unjust and completely unjustified on any moral ground, I naturally cannot visit my own diocese without danger to my life. I am, however, in fairly constant touch with my people. And incredible as it may seem to you, a considerable number of them have not yet seen a single Japanese, although it is over a year since the fall of Nanking.

It is therefore possible for the Chinese Nationalist Government, through many channels, but particularly though missionaries, to conduct relief work in territories which are theoretically Japanese.

What do you believe has been the effect of Japanese imperialism upon Catholic missionary prospects in the Far East?

To answer this question properly one must, in reality, give you two answers. First of all, let us assume what I do not believe is possible—that the Japanese can continue for a decade or more to hold under their control large portions of China. It is my belief that if this should happen missionary activities would be immensely handicapped in Japanese-controlled areas. The Japanese government has never been over-friendly to Christian missions. In the islands of Japan missionary activity is allowed, and on some occasions the government has gone further than this and has acted in a very friendly manner toward the missionaries. But on those parts of the Asiatic mainland where the Japanese have been in control—particularly in Korea and Manchuria—missionary activities have been considerably more hampered. In China the Japanese troops have not hesitated to kill Catholic priests who were doing their duty as men and as Christians. Several of our native clergy were put to death while attempting to defend Chinese nuns against rape. I should like to call your attention to some sentences written by a remarkable countryman of mine, Dom Pierre-Célestin Lou Tseng-Tsiang, who was at one time minister of foreign affairs in China, and who is now a Benedictine monk living in Belgium.

"The missionaries are fulfilling with a zeal beyond all praise their pastoral duty for the accomplishment of which the Lord called them to China, and which, in the circumstances, naturally entails heroism and danger of every kind. Their blood—the blood of one bishop, His Excellency Monsignor Schraven of the Congregation of the Mission, Vicar Apostolic of Chengtingfu, and the blood of several priests and religious put to death by Japanese soldiers—has confirmed the sacredness of their mission.

"The Chinese priests were and are in danger, with and as all the others. I learn with sorrow of the death of Father Ou, of the Vicariate of Nanking, and of that of Father King, of the Vicariate of Shanghai, put to death by Japanese soldiers, martyrs to their pastoral duty. They are far from being the only ones: we do not yet know how many Chinese priests have up to the present given their lives for their country."

From this you can see that the Japanese military have no particular respect for the cloth, and especially have no respect for Chinese priests or religious. It is natural to suppose that if Japan can succeed in solidifying her conquest, she will do everything in her power to prevent the further spread of Christianity, at least on the mainland. It may, of course, continue to be politic for her to be friendly to foreign missionaries in Japan.

On the other hand—and I believe that this will come true—if the Chinese people succeed in forcing the withdrawal of the Japanese army and can once more set about their proper and natural task of rebuilding the Chinese nation, I am sure that the Church will greatly benefit. Chinese Cath-

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olics have without exception demonstrated their unswerving loyalty to the cause of their country. The marvelous things which Father Lebbe has done with his Christian organizations and the great works of mercy accomplished by Father Jacquinot, S.J., in and about Shanghai, are known to every Chinese. Conversions are even now increasing, for at last the Chinese people have come to realize that a Catholic can be just as good and loyal a citizen as anyone else.

The late Holy Father, in his message to the Chinese people of August 1, 1928, laid the firm foundation for this. In this message he calls attention to the fact that he was the first to "treat China not only on a footing of perfect equality, but to adopt an attitude toward her of true and very special sympathy when he consecrated the first Chinese bishops in the Basilica of St. Peter at Rome."

On June 30, 1932, the Chinese episcopate addressed a joint letter to the Commission of Inquiry of the League of Nations. In this letter the Chinese bishops categorically affirmed their belief that "God is helping us in our just cause."

On October 31, 1937, Archbishop Zanin, Delegate Apostolic to China, addressed a circular letter to all of the Chinese bishops in which he expressed the following wish: "May the whole Church Triumphant, studded with the thousand precious gems—apostles and confessors, priests and laymen, the young and the aged, poor and rich, feeble and powerful—rise up and bring their help to the Church which fights in China, so that in the end justice and peace may triumph."

On December 25, 1937, the late Holy Father again addressed the Chinese people through the Delegate Apostolic, signalizing the fact that he had given large sums to help the wounded and the destitute.

All these things, and many others, have won the gratitude and sympathy of the Chinese people as the Church and Christianity have never won them before.

In case the Japanese are successful, what do you believe will be the result in the long run with regard to the culture of the Far East?

The only answer to this question, in my opinion, is a paradox. If the Japanese army succeeds in consolidating its occupation of China, I venture to say that within 400 years there will be no Japan. If the Japanese troops are repulsed, I believe that the Japanese nation will survive. First of all, it must be borne in mind that almost everything which goes to make up Japanese culture, with the exception of technological elements drawn from Europe and America, is Chinese in its origin. Secondly, it must be remembered that Japan is a very small nation geographically, with a population of about 90,000,000 people. China covers a huge area, almost as big as an entire continent, and it contains nearly a quarter of the world's population — about 450,000,000 people. Every lesson of history would lead us to believe that a conquest of this tremendous nation by so relatively small a people as the Japanese would eventually mean the end of Japanese culture.

There are many thousands of Japanese Catholics in Japan. What effect has the war had upon the mutual regard of Japanese and Chinese Catholics?

So far as I know, the war has had no effect. We have made it a policy in China to have no relations with our Japanese brothers in religion, so as to avoid any possibility of mutual recrimination. And, generally speaking, Japanese Catholics have taken the same attitude. There have been exceptions to this, but they have not affected the general situation. The missionary orders which have houses and missioners at work in both territories have quite properly avoided with scrupulous care taking sides in the conflict. I think it can safely be said that the war has not in any way affected the feelings of Chinese Catholics toward Japanese Catholics.

There is one matter, Your Excellency, which I have deliberately kept till last. It is undoubtedly the thing which most inhibits American and even Catholic sympathy for China. On February 1, in the Senate of the United States, Senator Reynolds of North Carolina made the following statement. It represents, perhaps in an exaggerated form, the belief of many Americans and many Catholics. "Where does Russia stand today? Russia stands four-square behind China, which is two-thirds communistic, ruled over by Communists, as everyone knows, and fighting against one of those nations constituting the 'unholy' alliance of Japan, Germany and Italy." What has Your Excellency to say on this subject?

You are quite right in saying that the question of Communism in China is one which is paramount in the minds of persons outside of the Far East. There are two reasons for this. The Japanese, through extremely efficient and unscrupulous propaganda, have been reiterating a million times the idea that they are forced to invade China in order to prevent the spread of Communism. In addition to this, Communists in other countries have unwittingly bolstered up this Japanese propaganda by making claims that they would have difficulty in substantiating. Thus we constantly hear from Communists or their sympathizers that the Eighth Route Army is entirely Communist. It is true that this army has Communists among its leaders, but it is equally true that the rank and file are not Communists, but merely patriotic Chinese who have entered the only military service available to them.

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As long ago as 1931, when Communism was more of a danger in China than it has been since, the Chinese bishops in their joint letter said: "We also believe it to be necessary in the highest degree for the peace of the world that China should not be submerged by Bolshevism. But we are persuaded that Muscovite propaganda has no more faithful ally in our country than the aggressive imperialism of our bellicose neighbors. In a nation as naturally unsympathetic as ours to Communism (a peaceful, agricultural people with whom class hatred does not exist) only the misery of the humble and the indignant rancor of the rulers could provoke that despairing reaction which would lead to union with the Bolshevists."

Our Generalissimo Chiang Kai-shek is a Christian, and has fought Communism for years. The Vicar Apostolic of Shanghai, a Frenchman and a Jesuit, the Most Reverend Auguste Haouissée, said this of Chiang Kai-shek in a pastoral letter: "God has given us in the Generalissimo a commander indeed: 'a great man.' An energetic and prudent negotiator, he not only foresees and desires the true welfare of China, but at Sian-Fu—whilst meditating on the Passion of Christ to strengthen his own courage—he was able to choose death rather than betrayal, and at the right moment, replied to demands of altogether too sweeping a nature, by fearlessly refusing to draw back a step."

I have already mentioned the fact that in a country where Christians of every sort account for less than one percent of the population, the governing National Political Council has a membership which is one-third Christian. So much for the allegation that China is ruled by Communists.

I do not believe that in all China today there are many more than 10,000 convinced followers of Karl Marx. Most of these are young intellectuals; most of them are Stalinists. If you will consider the numbers of Communists in other countries which are predominantly Christian, I think you will agree with me that even if this number were doubled or trebled, there is proportionately less Communism in China than in almost any other country in the world.

Surely it is impossible to conceive that the hearty support of all the Chinese hierarchy and missioners—made manifest to the whole world—could be given to a government which is in any way Communist, or that a Communist government would name a member of the Catholic hierarchy to be its envoy in the interests of 30,000,000 of its most desperately needy citizens. Let our fellow Christians throughout the world consider, on this subject, which they should prefer — the propaganda of our enemies and of the Communists themselves, or the testimony of the Chinese Catholic bishops.

Do Birds Admire Great Singers?

The song of birds is one of the happiest signs of spring. Have you ever noticed a wood thrush singing to an appreciative feathered audience?

By **Robert Sparks Walker**

JUST as daylight began to arrive the middle of July, I took to a country road. It led me down a rustic knoll and then to a wooden bridge spanning Tsula Creek. The banks of the stream were heavily timbered with sycamore, beach, sugar maple, ironwood and hackberry.

The world was dripping with dew, and everywhere the woods were ringing with a variety of bird songs. Even the indigo bunting was starting his brittle bits of verse in song at this early hour, not waiting as he usually does to see the face of the sun lift upward in the east.

The birds, however, that interested me most were the wood thrushes. There were many of them scattered about and while I was standing on the rustic bridge, one of the wood thrushes lit on a wire over my head. For the first time, I now had the opportunity of studying mouth-angles of one of these accomplished singers, as he lifted his voice at different pitches, with no evidence of strain. Indeed, I have seen a bird of this kind sing with perfect comfort while squatting down on a limb. He seemed to be as much at ease as he was while singing in a standing position.

But on that morning, the wood thrush took no heed of my presence directly beneath him, and for a little more than a quarter of an hour my eyes sketched his mouth-angles, noting that at the keenest pitch of his voice, his mouth was spread widest, but never in a choking attitude, and never spread more than half its utmost capacity. As the pitch dropped, so did his upper and lower beak come together in a clasp.

There was a dead oak standing on the bank of the creek whose crown was made up of a few lichen-covered stubs. My wood thrush flew from

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the wire to the highest stub where he perched and continued his musical program. In the midst of his song, a downy woodpecker hopped clownishly up an adjoining limb, near where the wood thrush was perched. This woodpecker's pulpit ended two feet below the wood thrush's, and when he reached the top, he remained as calm as if he had made the ascent purposely to get as near the grand opera singer as was possible. There he sat as if perfectly charmed by the rich music that flowed from the throat of his neighbor. In the meanwhile, a Carolina wren flew to a small dead twig on the same tree, and took a seat anchored to the limb on which the wood thrush was resting, and only about two feet below him. The wood thrush took no notice of the wren and continued to pour his music forth with as much skill and enthusiasm and dignity as always marks the behavior of this songster.

I considered this an unusual observation, which convinced me in the next fifteen minutes that some of the other birds of less gifted talent for singing seem to recognize their superior songbird neighbors, and appreciate their accomplishments. The wren and downy woodpecker listened as if they were not only proud of their friend's talent, but charmed if not overwhelmed with his power of song. As far as the downy woodpecker is concerned, his accomplishments with his voice are meager indeed, and he does not pretend to sing, yet his keen little bursts that sound like laughter and expressions of glee reach a naturalist's ear as grateful announcements of the presence of a welcome friend. On the other hand, the Carolina wren claims ability to render a number of melodious strains, but nothing he is able to sing will compare to the classics of the wood thrush, whose depth of voice is unmatched and indescribably beautiful.

I did not have to go farther in my wanderings on foot, for one by one the wood thrushes came to the bridge and sang as if the place were their concert hall. Many other species of birds did the same, including the acadian fly-catcher, the white-eyed vireo, indigo bunting, robin and cardinal. In the meanwhile, a young wild rabbit meandered into the weed-framed country road. Just whether he, too, was thrilled with the songs of the birds, I do not even try to make a guess, but his was a delightful performance, and the road seemed to be his vaudeville stage. He danced about the gravelly road, where tall stems of red clover grew on the roadsides. As he skipped about, he kicked his hind feet gracefully into the air, apparently for no other purpose than to display his athletic accomplishments. Again he would stand upright and pull over the tall arching stems of red clover and take a few bits from the foliage, but not for long, as his time for mirth was at hand. Up and down the road he gracefully galloped, while the wood thrushes sang, keeping in perfect tune with the universe. I would not say that he was dancing to the bird-songs, but I do know that they reached his ever open ears.

In the meantime my wood thrush left the tree and flew across the bridge once more, halting on the bough of a sweet gum. Instantly, he began to pour out his songs of faith, hope and cheer, and in the midst of his rendition a small flock of chickadees and titmice dashed into his tree, chatting merrily as if they did not hear the wood thrush singing. They behaved like a crowd of children who were racing toward a certain goal to see who could get there first. The wood thrush paid no attention to them, but continued singing as if he understood their natures, and without hatred, knowing that they soon would leave the tree, which they did.

Clovis, of Clotilde

"Is Peter, who put up his sword
before his lord avenged be,
is he forgiven of his lord?"
So Clovis questioned.
"Even he."

"Had I been there with valiant bands
the mob that mocked, the priests who schemed
and Pilate washing guilty hands
had all been slain!"
"These are redeemed."

"But those who plaited thorns, and they
who scourged Him, spat on Him, and cried
to crucify Him, dost thou say
such are redeemed?"
"For such He died."

"The thieves perchance. But not His foes
who drove the nails, who proffered gall,
who thrust the spear, who jeered, not those
can merit His salvation."
"All."

"For them who came with staves and knives
we still should make a bitter way,
for their sons' sons, their babes and wives,
through time and times and places . . ."
"Nay."

"Must we not make their woes increase
by whose dark envy He has died?"
"Until thou make this travail cease
His soul cannot be satisfied."

"Yet was His innocence wounded sore!
Say then, how can forgiveness be
for them who did such things?"
"Yea, more,
mayhap one day for even thee!"

RUTH EVELYN HENDERSON.

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A White List of Employers

It's discouraging for a fair-dealing employer to find himself handicapped by the competition of the immoral employer. Should Catholics initiate a White List?

By **Norman McKenna**

NO DOUBT virtue has its own reward, but to a just employer, virtue, as exemplified in fair trade and labor relations, instead of bringing rewards may present deficits. An employer who is fair in all his dealings may find himself at a disadvantage in competition with amoral or immoral rivals. Surely the path of the just employer should be made somewhat easier.

One method of lightening the burden of social justice under our largely unjust economic system lies in white-listing those employers known to be fair not only to their employees, but to their customers and fellow employers. The idea is not a new one; it is one of the hardy perennials recurrently aired in the Catholic press. Possibly because of misunderstanding, the idea has never progressed beyond the reality of the printed page. One of the misunderstandings lies in the confusion of the white list with the boycott, although the white list is not a boycott, since it does not constitute restraint of trade. Moreover, a boycott is punitive, while a white list is simply preferential and, incidentally, corrective.

To take a cue from the Legion of Decency, if you are moved by moral arguments, or reasons of taste, to use only commended products, such as decent motion pictures, you use them to the exclusion of others. In following the motion picture white list, there is no compulsion to take boycott action, or other drastic steps against pictures not commended. A black list might constitute restraint of trade and run afoul of the law, but white listing, by commending only, steers clear of the shoals on which the more drastic listing founders.

Virtue's reward in increased profits

The object of white-listing is the encouragement of fair-minded employers, chiefly by publicity of their names for the information of consumers. Such publicity serves two purposes: it gives public recognition to an exemplification of social justice, and it shows the public and other employers that social justice can and must be applied. It also attracts scrupulous and social-minded customers to the products of the just employer. One might term it communal application of the favored nation clause in our trade agreements—as the United States favors certain nations for economic reasons, so the consumer will favor certain employers for moral reasons.

A public educated to an appreciation of the good to be derived from social justice in industry will respond immediately to white list publicity, and the just employer will find virtue's reward in the form of increased profits. Simultaneously the unjust employer will find his unfairness reflected in loss of public respect, a loss that must in time make its mark on the red side of his ledgers.

Obviously, if there is a community white list published, every just employer will be anxious to get his name on the list, so that the very existence of such a list serves to sharpen the social consciences of employers. That the approval of public opinion as a criterion of moral certitude is a false one is not to our blame, but to the blame of those who hold it; if recalcitrant employers finally reach the straight and narrow by such a devious route, we can take comfort in their finding it anyway.

It may seem that public recommendation of an employer for doing no more than his duty is awarding with undeserved premiums, but there are times when the very discharge of duty, in face of complex difficulties, seems to deserve commendation. In such case, commendation is intended to inspire imitation. Moreover, we must take account of the tenacity of deeply rooted errors, planted during the long reign of liberalism. A system in use four centuries is not changed readily.

Protecting both employer and employee

Consideration of the advantages of white-listing must, of course, go beyond the possible material rewards; the idea is directly related to the Christian concept of society. Just as the Christian society seeks the common good in general, the white list seeks the common good in particular, by way of protecting both employer and employee in the performance of their respective duties, and in the exercise of their respective rights. It does this by withdrawal from listing of an employer guilty of unjust trade or labor practise, or on the other hand, by retention in the listing of an employer victimized by unjust trade or labor practise. Far from being a class weapon, the white list protects the interests of both capital and labor.

While the initiative in an endeavor like this seems to belong especially to Catholics, since they of all groups have the most complete and best integrated social philosophy, one can readily see

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how a project of this type could be worked out by inter-faith cooperation. The moral principles to be applied are subscribed to by Catholics, Protestants and Jews, as set forth in the statements of the authorities of the three major religions in America. Cooperation of religious leaders and groups in cleaning up the screen and the news-stands sets a precedent useful for us here.

The question of forming a white list committee does not, then, raise insuperable difficulties. Since Catholics, because of the organic nature of the Church, lend themselves more readily to organized effort, they might take the lead—in the form of committees established by fraternal organizations of deanery groups. The cooperation of like groups of social-minded Protestants and Jews could then be sought. Or again, in small communities, religious people who have a common interest in social problems might set up a committee representative of all faiths. The manner of committee formation would best be chosen according to community circumstances. To insure fairness of judgment, and prudence of action, committee membership should comprise representation of the clergy, the bar, employers and union members.

In states like New York, which have extensive legislation covering working conditions, an appraisal of a work place is a comparatively simple matter. Further pertinent information could be had from the union-management contract in union shops, while in non-union shops the reason for lack of union recognition would have to be discovered, and such inquiry would throw light on the labor-management relations in that place.

After weighing all available information, the names of just employers could be immediately listed, while the employers whose work places or practises were found wanting in some particular could have this objectionable condition brought to their attention, with recommendations. Fair employers would lose no time in correcting conditions, to win a place among the listed elect.

Power of the Catholic press

At this point the place of publication needs to be indicated. The logical recommendation is the religious press. How effective this can be may be judged from the alarm of the Hearst Chicago papers over the Chicago *New World's* sympathetic publicity about the Newspaper Guild strike against Hearst in that city. It is notable also that the *New World,* official diocesan organ, was the *only* paper in the Loop city to direct its readers' attention and support to the Guild strikers.

In addition to encouraging social justice, investigation of trade and labor conditions would serve the purpose of revealing conditions which make application of the moral law most difficult in some industries. Enforcement of federal and state labor laws has disclosed that some businesses have been operated for so long under unjust standards that rectification would put the business out of operation. In such cases, if some temporary adjustment can be made, without tolerance of exploitation, a limited raise in wages is preferable to wholesale unemployment. White-list investigation may indicate the necessity of choosing the lesser of evils, but such discoveries may well lead to the elimination of both evils.

In the matter of fair trade relations, price-fixing laws would offer standards for guidance, and investigators might also refer to trade codes drawn up by trade associations. (In passing, it is interesting to note that *Editor and Publisher,* trade paper of the newspaper industry, piously publishes Canons of Journalism in its year book—which Canons, if adhered to, would put most American newspapers out of business.)

What is to be done with employers who decline to cooperate? Two remedies for such non-cooperation might be suggested: first, ignore such employers, to give time and attention to employers of good-will; second, carry on whatever investigation is possible, show the recalcitrant employer the results, and tell him he cannot be placed on the white list until conditions cited are corrected.

White-listing should not only cover nationally marketed products, and local vendors of these, but locally made products as well. Doubtful cases might be decided by the consumer in favor of convenience, since the chief objective of the listing is not so much a decrease in sales, but an encouragement to raise standards. Complications would arise over products like steel, which must pass through several work places and under the eyes of several employers before it finally arrives at your home as part of your typewriter or auto. One solution lies in white-listing so far as knowledge of working conditions in steel is available, leaving the gaps to be filled as white-listing spreads in extensiveness and effectiveness. Then the unionized U. S. Steel would be listed, while the non-unionized Ford factory in Detroit would not, and, by the same token, unionized auto plants like General Motors would enjoy listing. Admittedly many similar complex situations would arise, which the writer cannot now discuss.

For white-listing to be effective, emphasis must always be kept on the advisory and corrective nature of the project. Here again we can refer to the cleansing of the screen; little was accomplished by denunciation of certain pictures or the whole Hollywood output as pagan or dirty, but when good pictures were commended, the screen industry measurably raised its standards. We can reasonably hope for the same improvement in industry in general. Finally, viewed in respect of a just social order, white-listing seems to belong eminently among the corrective and constructive measures which we shall be needing more and more.

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Is Calendar Reform Anti-Religious?

Some calendar reformers accuse the Church of "thimble-rigging" the calendar. Yet calendar reform is not at variance with doctrine or tradition.

By **Edward S. Schwegler**

MANY good and orthodox people have shied away from calendar reform because they have a vague idea that it is essentially anti-religious, or at least that it is fostered by anti-religious groups. This impression has been strengthened historically by such things as the introduction of the revolutionary calendar in France, which substituted ten-day periods for the seven-day week, or the Soviet Republic's efforts to abolish the Christian Sunday by changes in the calendar.

Let it be noted *per transennam* that at present "calendar reform" is practically synonymous with the one plan that is being promulgated on any sort of unified and international scale: the so-called "World Calendar." By this plan, each quarter in the year would have three months of 31, 30 and 30 days, making a total of 364 days, or one less than in the ordinary year. The extra day (two days in leap years) would be set aside as a holiday and not be given the name of any week-day. It would be, so to speak, extra-curricular. Through this simple device an unchangeable calendar would ensue, with dates always coming on the same days. The weeks would be the same as at present, and Sundays would come every seven days —with the exception that the extra day every so often would be inserted and would not be counted in the regular line-up of the days and weeks.

Even in advocating this comparatively mild proposal, some writers seem to think that they must carry an anti-religious chip on their shoulders, and they make remarks that are neither necessary to prove their theses nor called for by the nature of the subject.

Calculating the Easter date

Typical of this sort of thing is an article by Anthony M. Turano in *The American Mercury* for February, 1939, entitled "The Calendar Is Out of Date." In discussing the variability of the Easter date, Mr. Turano says:

> To be sure, nobody clearly understands the sacerdotal thimble-rigging whereby the Lord's Birthday is allowed to recur on a definite date, while the anniversary of his (*sic*) Resurrection varies with the moon.

On the contrary, anyone with a modicum of historical knowledge knows why this discrepancy exists. The Crucifixion and the Resurrection had an intimate connection with the Jewish Passover, and the latter was calculated by the moon. And the Resurrection occurred on the first day of the week. Hence, the calculation of the Easter date is no matter of "thimble-rigging," but a very definite historical development.

As a matter of fact, Mr. Turano later gives evidence of knowing a little more about the historical background of the question than the above quotation would seem to suggest.

> In 325 A. D. the Council of Nicea abolished the Roman Calends, Ides and Nones, and substituted a paganized version of the Babylonian-Hebrew-Christian seven-day week, which began to travel in utter independence of the months and years. It was further ordered that Easter must be celebrated on a day fixed partly according to the first full moon after the vernal equinox, and partly to prevent the holiday from coinciding with the Jewish Passover.

Perhaps it is this last element in the Easter date that causes the reference to "thimble-rigging." But the endeavor to prevent coincidence with the Passover is merely evidence that here, as also in other matters, the Church wished to emphasize that the Jewish dispensation had been replaced by the Christian. Her motives were therefore based on solidly founded dogmatic principles.

There is nothing, on the other hand, to prevent a devout Christian from endeavoring to demonstrate that the tradition of the Easter date is not absolutely fundamental and essential and that for good and sufficient reasons it could be dropped. The Church has relinquished venerable traditions before: witness, for instance, the one about Communion under both species. She could similarly, if she saw fit, abandon the tradition connecting Easter with the Pasch and place the holy day on the same Sunday each year. But she will not be hurried along such a course by having her venerable traditions dubbed "thimble-rigging."

The seven-day week

The last-quoted passage, incidentally, evidences something that is typical of high-pressure article writers: considerable carelessness with facts. The Council of Nicea did not "abolish the Roman Calends, Ides and Nones." The latter, together with the *nundinae,* or eight-day periods of the Romans, gradually fell into desuetude as the observance of Sunday became more universal. Nor did the Council substitute the Christian seven-day week for the previous custom. The Hebrew seven-day week, helped along by the planetary

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week of the pagans, came into the ascendancy gradually. The thing that had most to do with it in a legislative way was the Edict of Constantine (321 A. D.) ordering that *omnes . . . venerabili die solis quiescant.* There are those who maintain that this edict may have had no relation to Christianity at all. In addition, it is by no means sure that our precise present legislation about the Easter date was enacted by the Council of Nicea, its exact words on this subject being lost to us.

It should also be insisted that the week in the ecclesiastical calendar, as eventually evolved, is not a "paganized version of the Babylonian-Hebrew-Christian seven-day week." The uninterrupted seven-day week, by all the evidence available, is purely Hebrew in origin; and the secular names of the weekdays, of pagan origin indeed in most of the great modern languages, were never adopted by the Church. In the ecclesiastical calendar the days of the week are *Feria Secunda, . . . Tertia, Quarta, Quinta, Sexta, Sabbatum* and *Dominica.*

Speaking of historical inaccuracies, one finds in Mr. Turano's article an old wives' tale that simply will not down when popular commentators write about the calendar. This is that Julius Caesar, in reforming the calendar, changed the name of the month *Quintilis* to July, after himself, because his birthday occurred in that month; and then that Augustus, in order to make his birth month as long as Caesar's, "stole" a day from February and added it to his own August, the former *Sextilis.* Mr. Turano even embellishes the tale by bringing about a double theft, for, by his account, in the original Julian reform "a day was clipped from *Februarius* and given to *Quintilis,* which was renamed *Julius* in honor of the calendar-maker." Whereas in the Roman calendar which Caesar eventually reformed February already had twenty-eight days; hence Caesar must have added a day to February if Augustus was to steal one later on.

Ecclesiastical traditions

But to return to ecclesiastical matters. After descanting on the confusion generated by the various calendars now in use, Mr. Turano concludes:

> If the same system of computation is ever to prevail in all parts of the world, the only hope is a purely secular plan that ignores all ecclesiastical traditions.

Here is again a needless anti-religious bias. For example, Christian tradition certainly demands that Easter should fall on a Sunday, and that every seventh day should be a day of rest and worship, at least in a general way. If calendar reformers should set out to ignore these traditions, and, for example, devised a scheme whereby Easter came on Tuesday, or in which every ninth day was a holiday, then they would certainly meet with united opposition from all the Christian churches. As a matter of fact, however, the World Calendar does not ignore these traditions. Easter keeps its place on Sunday, and the general idea of the seventh day for rest and worship is consistently maintained in principle, though not mathematically, since the supplementary days break the rigid succession of seven once or twice in the year. But inasmuch as these supplementary days are considered holidays, and could well be taken over by the Church and made *holy* days besides, the reformed calendar would rather supplement and strengthen the tradition of the Lord's day than weaken it.

Our commentator again:

> There is no reason why the days of rest should break upon us at random like badly set alarm clocks, except the old clerical notion that holidays are duties imposed from above, rather than man-made contrivances to increase the joy of living.

This is a fling at the idea that the Sabbath is a divine institution. Now, it may be debated whether the regular septenary recurrence of a day of rest and worship was originally a matter of direct revelation or one of natural development. But that there is something in the Scriptures about a day of rest and worship being "imposed from above" no believer in the divine inspiration of the biblical narrative can deny. On the other hand, one may quite orthodoxically maintain that the observance of the Sabbath is not a matter of an inflexible natural law, but of positive legislation: which legislation was changed under the New Dispensation so that the first day of the week instead of the seventh was considered holy and consecrated to God. And then, one may further maintain that, having once been changed, the Sabbath legislation could be changed again by the proper authority—which would be the Church—to the extent that the substance of the seventh day rest and worship would be kept, but that the rigid septenary succession would be broken occasionally through the use of the supplementary day.

Once more to Mr. Turano, speaking now of the Seventh-Day Adventists:

> According to their faith, the insertion of a Year End Day and a Leap Day (the supplementary days respectively in the ordinary year and the leap year) would disturb the sequence of the weeks, which comes down to us inviolate from the primordial time when Jehovah worked six days and rested on the seventh. It might be embarrassing, of course, for any mortal to face the Eternal Father on Judgment Day, with a time book that does not jibe with the celestial record. But in view of the many changes already undergone by the Gregorian Calendar, we are all taking our chances that current Saturdays may turn out to be biblical Tuesdays.

This is again supererogatory poking of fun at religious ideas. Without getting in the least sarcastic, one may maintain that the account of creation in Genesis need not at all be understood as having to do with our twenty-four-hour days.

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There are numerous explanations of the hexaemeron, all quite orthodox and acceptable.

Along with this levity about Genesis goes another historical inaccuracy. There are no changes in the history of the Gregorian Calendar that disturbed the succession of the weekdays. When Gregory XIII dropped ten days from the calendar, he ordained that October 4, 1582, a Thursday, should be immediately followed by October 15, a Friday. There is no other change in the history of the Gregorian Calendar that might have broken the regular succession of the Sabbaths and Sundays. That succession certainly goes back to the first century of Christianity.

The World Calendar Association

And so, in order to advocate a reformed calendar, it is not necessary to be anti-Christian, to say nothing of unhistorical. The current movement to introduce the World Calendar has constantly eschewed any anti-religious bias. The president of the World Calendar Association, Miss Elisabeth Achelis of New York, is a devout Episcopalian. The association numbers among its members many ministers, priests and bishops: even some rabbis. Its *Journal* has published numerous articles and reviews issuing from the pens of religious leaders.

Just recently the American Advisory Committee of the World Calendar Association met at Rockefeller Center (February 15), listened to a résumé of the progress made by the movement, and then went in a body to the New York Museum of Science and Industry (RCA Building), where an interesting exhibit on the "Story of the Calendar" is to be seen. Among the members present were a Protestant bishop, a Jewish rabbi and a Catholic priest In her résumé the president of the association said things like this:

> It is regrettable that the great "Pope of Peace" who has just passed from this earthly scene was not able to give this matter his personal attention, because of ill health and the terrific pressure of current international matters.
>
> We continue to rely upon the support and interest of the Protestant and Eastern Orthodox groups.
>
> There is a steady and increasing support from our Jewish friends.

Therefore at the fount of the movement there is not the slightest shadow of an anti-religious bias. Meanwhile, the Vatican, though having stated that there is no dogmatic difficulty about reforming the calendar, has continued to oppose a change, evidently in the conviction that the demand for reform is not sufficiently universal, and that the general welfare is not sufficiently at stake. Certainly, if the movement were anti-religious, Rome would be the first to say so. In the absence of such condemnation, there is nothing to prevent Catholics, clerical or lay, from advocating a more logical calendar—always, of course, with the proviso that the Church's interests are safeguarded.

Views & Reviews

BY MICHAEL WILLIAMS

VATICAN CITY, March 9, 1939.—Appeals for tickets for next Sunday's coronation keep pouring in to the harassed officials at all the embassies, all the churches for foreigners in Rome, the English Church, the American Church, the various colleges and the Vatican officials themselves, while hotel porters, and sundry other characters in Rome's cosmopolitan world of servitors, are doing a brisk traffic in supplying—or at least promising to supply at the proper price, of course—tickets even for Tribunes, derived in various mysterious ways.

The press representatives in Rome, that is, the foreign press and more particularly the great corps of special correspondents, are up against the same difficulty. The regular Rome correspondents foresaw the present troubles long ago and have taken their own measures to meet the situation. As for your columnist—now doubling in the part of special correspondent for the New York *Times*—he hopes and prays as best he can, during days when leisure for prayer is as scarce as the supply of coronation tickets, that the great charity of His Eminence Cardinal Dougherty will save the situation for him, and that nothing will prevent his penetrating into the very center of St. Peter's as the Cardinal's *gentiluomo*.

Even then, however, a very practical difficulty for a working journalist will remain to be solved by whatever means may happen to present themselves. This is the same difficulty which is harassing so many even of the privileged ones who are certain of their seats among the mighty in the Tribunes and strictly reserved sections within the basilica. This is the problem of how to witness the great and sacred spectacle under the mighty dome of St. Peter's, and at the same time make sure of being an eye-witness of the tremendous drama that will take place in the Piazza outside when Pius XII will be crowned on the external balcony.

The *gentiluomo's* costume was a further problem. For this I had to resort, like many others—including high ecclesiastics—to the hire system. It was a bizarre scene into which I entered, with a note of introduction to an English-speaking clerk. In one of Rome's most celebrated clerical outfitting establishments, monsignors, bishops, archbishops, priests and one or two agitated laymen were being measured and fitted. The multilingual staff were excitedly discussing sizes and prices in Italian, Spanish, German and other languages not readily identifiable. Work people, men and women, were stitching and sewing, amid piles of multi-colored cloth and silk and other stuffs out of which come the gorgeous and diversified garments of the ecclesiastical world.

A costume was found for me, of which knee breeches, vest and coat fitted quite well. The silk stockings could be hired with the suit but not the buckled shoes; they were only supplied, I was told, by the shoemaker to His Holiness, the Pope. The shock of the price demanded

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for their secure possession was softened by visions of a fireplace in a house in Connecticut, and the returned traveler unobtrusively but effectively calling attention to his new evening house shoes, as the firelight sparkled on his gilt buckles. As for the hat that goes with the garb, none was obtainable, but a chamberlain's more gorgeous headgear, correctly carried under the left arm instead of being worn on the head, would suffice. The sword was brand new, and the salesman impressed upon me the extreme desirability of taking the rapier, for it was one of only two swords available. Finally a *feraiola,* or cloak of moire silk, must be borrowed from some possessor still to be found. Should the quest prove vain one could be made at the shop, and purchased.

So it looks as if the souvenirs in the house in Connecticut may include a shining silk cloak as well as the buckled shoes—and I feel strongly tempted to add the silver-hilted sword as well. For after reaching my hotel and promptly discarding the brown paper and the price ticket, I tried wearing the sword—hitched for the moment on the waistband of prosaic long trousers—and there is something in the possession, flourishing and wearing of a sword which somehow evokes a thrill quite new to the most hardened and inveterate servants of the press. I now understand Chesterton's joy in his famous sword-stick and the revolver under his flowing cloak, with which he evoked his own world of romance as he lumbered in and out of Fleet Street, and in and out of hansom cabs or motor cars, and in and out of newspapers publishers' offices and the wine cellars of the "Street of Many Adventures," as Philip Gibbs used to call London's "Newspaper Row."

How I hope that somebody is jotting down at least a part of the many more or less apocryphal anecdotes and mythical inside stories drifting through the whispering galleries of Rome and Vatican City before, during and since the election! There is the story of the rainbow, for example, seen by Cardinal Hinsley through a break in the rain clouds, and serving as a frame for the statue of Saint Michael with sword in hand on the roof of St. Angelo's Castle, as the English Cardinal drove across the bridge from Rome on his way to the conclave. A great omen, so many say, of the era of "peace through justice," according to the maxim adopted by the new Pope for his Pontificate, which the world may hope to enjoy. More than the Cardinal, so I am told, saw the rainbow; so let us hope that these other witnesses are duly remembered and named, so that coming generations may either wonder at the revelation, or sadly shake their heads over one more goodly promise broken by the ironic malice of events.

Then there is the story of the cooking stove used by the Little Sisters of the Poor who cooked for the cardinals and their attendants during the conclave. It is now in the proud possession of the strictly cloistered Carthusian nuns in the convent behind the American Church of S. Susanna. How one would like to know through whom, by what stroke of benevolent influence, the contemplative community can now enjoy the benefits of the new and up-to-date cooking stove on which were prepared the meals for the College of Cardinals by Sisters of the active life during the conclave!

Then there is the story of the refitting of the miter and the tiara to be used by His Holiness Pius XII during the long coronation Mass and procession and crowning. The story goes that the Holy Father even as cardinal and archbishop found the brief wearing of a miter a hardship because of the sensitive nerves which cause severe headaches. During the prolonged ceremonies on Sunday it will be necessary for him to wear both miter and tiara for considerable periods, so, as the story runs, both are being fitted with soft pads within to alleviate the pressure.

But perhaps, at the moment, the liveliest gossip deals with His Excellency the Ambassador from the United States to the Court of St. James's, the Honorable Joseph P. Kennedy, whose arrival with his family is the most popular explanation for the consequent scarcity of tickets for the coronation ceremony. Is he or is he not the personal or even duly appointed official representative of the President of the United States? (Now, it appears, he is!) Does his coming to attend the coronation presage a long step toward the rumored resumption of the diplomatic relations between the United States government and the Holy See? (About this, we shall probably talk for years after the conclave is history.)

There is also talk that has a more serious ring, with undertones of menace which might, if taken too gravely, disturb the visions of those who pin their faith to the sign of Cardinal Hinsley's rainbow. This deals with the reaction in Germany and among those in Rome who are said to be the agents of Hitler, to the election of Cardinal Pacelli, which came in spite of the warnings more than hinted at in the inspired German press. But—despite the fact that we are still in the Lenten season—these days of preparation for the great event of Sunday have a festival atmosphere in which pessimistic prophecies and mutterings of the more disturbing omens seem distinctly out of place.

Day by day the Roman spring advances toward those days of sunshine that soon should come, and in spite of grey skies—broken each day, however, by interludes of blue—as one goes through the streets of Rome or the courts of Vatican City on one's quest for "Views and Reviews," or occasionally for "spot news," the masses of flowers at street corners or on the staircase of Piazza di Spagna, and the silver gush and flow of the multitudinous fountains maintain the carnival aspect, and prepare us for the gorgeous and solemn yet joyful Sunday when we shall crown our new Pope under the dome of the sky, with the dome of St. Peter's dominating not only the city of the spirit but apparently also the whole world of men.

Communications

CHRISTIANITY IN THE CCC

Army Base, Boston, Mass.

TO the Editors: If Mr. Paul Revere Waddell's article in THE COMMONWEAL of March 3 was referring to a particular camp or to a group of CCC camps in Indiana, I must accept his statements in good faith for I have never visited the CCC camps in that region and I

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trust that you have investigated, at least in part, the veracity of his statements.

On the other hand, if Mr. Waddell means to characterize the national organization of the CCC he is seriously misinformed and wanting in facts necessary to substantiate his expressed statements and you gentlemen are responsible for publishing an untruth.

As a District Educational Adviser it has been my duty for more than three years to visit, inspect and travel through the CCC camps of New England. I fear I am a little bit acquainted, particularly with the educational, religious and welfare activities of these CCC camps about which Mr. Waddell speaks. My information leads me to conclusions different from that which Mr. Waddell would have me assume.

As a point of discussion let us take the state of Connecticut and pry into the religious activities conducted in the CCC camps. Because there are about 80 percent Catholic enrollees in the ten Connecticut CCC camps let us concentrate on the Catholic problem. Although by no means make the mistake of thinking that members of other religious denominations are not cared for. For the sake of brevity let me list points:

1. Hartford diocese, Bishop Maurice F. McAuliffe contributes $5,000 annually to the promotion of religious training in the CCC camps.

2. The Layman's Catholic Action Leagues take an active part by visiting CCC camps and meeting with the enrollees.

3. All camps have a permanent altar in camp; many camps have permanent confessionals. These have been built by the enrollees in carpentry classes.

4. Catholic Clubs are organized in most CCC camps. These are independent enrollee activity which promote Catholic Action.

5. *Camp CCC Catholic Review* (30-page printed pamphlet), published quarterly and distributed to all camps.

6. Priests located in parishes near the camps visit the camps regularly in order to carry on spiritual works.

7. Jesuit and Franciscan religious houses contribute many valuable services to the camps. Priests from these houses conduct extensive services in some camps.

8. Four out of the six chaplains in New England are Catholic priests. Connecticut has a chaplain of the finest order who is most sincere in the fulfilment of his duties. He is a Baptist.

9. Three-day missions are conducted in the camps annually during Lent. (Missions are in progress now.)

10. Official records indicate that each year large numbers of enrollees receive their First Holy Communion and many receive the Sacrament of Confirmation. Amidst much celebration enrollees are brought from all camps to Hartford once a year to be Confirmed. (Did it ever occur to anyone that some person had to prepare these enrollees for the sacraments?)

Briefly then these are but a few sketchy points which even without elaboration prove how very much Mr. Waddell's statements were honeycombed with fallacies.

One can forgive a college student for most anything these days but you, my dear gentlemen, should take a trip to a CCC camp and learn the truth. After all, people do read your COMMONWEAL.

JAMES H. SCULLY,
District Educational Adviser.

Medford, Ore.

TO the Editors: Your March 17 issue has just come to me and in it I note the communications pro and con the article "Christianity in the CCC." It has been my pleasure to be associated with the movement for over four years in four districts on the west coast. My reactions on the religious side has been that one can no more expect a great show of religious fervor here than in any other organization of boys of like circumstances.

When the enrollee leaves home he appears in a camp without all the props of home. He then falls or stands according to the foundation that he was equipped with. So why blame the CCC if a boy shows no interest in things religious? So many of the Catholic boys will justify their lack of non-attendance at Mass on the grounds that they "had enough of that at home." In other words the outward observance of the Church's Commandments means absolutely nothing to them. True, a weak character will be influenced by strong minds around him but would that not happen anywhere? I feel that the Cs makes or breaks a young man . . . and much is done on the "making" side. Remember a CCC camp is not a seminary or Catholic school. I always thought because I saw so many Catholics at Mass in a city church that all went to Mass. And in the average the enrollees do as well as their city brethren.

What the boys do need is guidance and encouragement. A few bad ones have given the corps a name hard to live down but isn't that always the case with large groups of men? And they, like the rest of mankind, need prayers!

REV. VINCENT W. RICHARDS,
Captain, Ch-Res.

Washington, D. C.

TO the Editors: I am naturally sorry to learn that anyone has formed an unfavorable opinion of the moral conduct of our CCC enrollees. While we know that there are some of the enrollees who do not measure up to the high standards that we have tried to establish we have been very proud of the excellent reputation that a vast majority of the CCC enrollees have established in the communities adjacent to CCC camps. It is a matter of record shown by literally thousands of letters and reports that individuals and organizations throughout the entire country believe that the youngster enrolling in the Civilian Conservation Corps is directly benefited as a result.

I know personally that it is the general practise throughout the entire nation for Churches, service organizations and Chambers of Commerce and similar groups to invite CCC enrollees to their functions and also have the members of these organizations to visit the camps and become acquainted with their set-up and operation.

I am sure you know that a full-time reserve chaplain is employed for every eight CCC camps. These chaplains

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devote their entire time and all of their energies to religious work and services in the camp. They are assisted in their work by a large number of so-called contract clergymen and by literally thousands of other clergymen who volunteer their services. I maintain a close contact with the Chief of Chaplains of the War Department who at the present time is Colonel William R. Arnold. It just happens that Colonel Arnold is a Catholic priest. I also meet many of the reserve chaplains who are on active duty with the CCC. I have never found one of these men who did not express a high opinion of the CCC enrollees to whom they minister.

Of course in an organization the size of the Civilian Conservation Corps where the authorized enrolment of 300,000 is constantly maintained and through which more than 2,000,000 individuals have passed in the last six years, there are bound to be some individuals who were not a credit to the organization. I am confident, however, that it is wholly unfair and not correct to intimate that the spiritual life of the enrollees in a CCC camp is not as healthy and honorable as you would find in any other average group of boys in this or any other country.

ROBERT FECHNER, *National Director,*
Civilian Conservation Corps.

Cleveland, Ohio.

TO the Editors: It is disconcerting to hear the CCC boys accused of bad manners, profanity, and the moral unreliability of tramps (COMMONWEAL, March 17). In my acquaintance with many of the lads who have come out of these camps I find the exact opposite true. For the most part they are fine, upstanding young men who have through their stay in the out-of-doors learned the real meaning of patriotism and loyalty. To me it seems that these youths have more spiritual equilibrium than others of their own age. They have been schooled in the great cathedrals of God which are the woodlands and in the shadow of the great redwoods they have learned for the most part the utter suuerficiality of petty crimes and probed into the deeper motives of human living.

If these CCC boys have been observed conducting themselves shamefully on trips where Mr. Dickinson has seen them infrequently, let me assure him that the boys he noticed were probably new to the camps. There is no more commendable group in our America today than the great army of veterans of the CCC camps. . . .

ROGER STERLING.

Notre Dame, Ind.

TO the Editors: My critics are, controversially speaking, pushing at open doors. They take issue not with what I wrote, but with what they apparently want to believe I wrote (March 3 issue of THE COMMONWEAL).

"Waddell rode the wrong horse," Mr. Richard L-G. Deverall writes in the March 17 Communications, "when he insinuated that too many CCC groups are without any sort of religious instruction or aid." The insinuation belongs to Mr. Deverall. I reported what I had seen in one camp, and limited my observations to that camp.

Mr. Scully lists ten excellent points to disprove a stand he admits he isn't sure I take. He is sure that whether I am speaking of one camp, or the national organization of the CCC, his same points will prove my statements are honeycombed with fallacies. This is interesting. Mr. Scully can obviously be both right and wrong about the same thing at the same time.

I must point out that the gentlemen are taking more liberty with my facts than I allowed myself.

My article was an account of first-hand experience in *one* CCC camp where I taught for a year. I am very pleased, and relieved, to learn (thanks to Mr. Scully) that what I have described may well be an isolated instance. I hope it is.

In printing the article, THE COMMONWEAL, I think, agreed with my viewpoint:

(a) If the conditions I described were only local, they were yet of sufficient interest to justify their study.

(b) If they were national, there was immediate need for Catholic apostolic work in the CCC.

(c) If none of us knew whether they were local or national, it was time we were finding out the real moral status of the youths in the CCC. If the article helped to interest some capable group or person amongst us in that study; if but one soul were saved that might otherwise have been lost, the article shall have served its purpose.

I hope others will come forth with facts as reassuring as Mr. Scully's.

PAUL R. WADDELL.

"RELIGION" AND THE HANDOUT

Philadelphia, Pa.

TO the Editors: Congratulations to Willard Motley for his "'Religion' and the Handout" (COMMONWEAL, March 10). Mr. Motley deals with a problem that has been too long neglected.

Unfortunately most victims of the "raise your hand brother" type of forced religion are Catholics (though I am not unmindful of those embracing other faiths and those affiliated). This type of religion has driven many from the Church and it certainly does not prove a good source of bringing unbelievers nearer to God. Many cases of religious services represent a means of tax-exemption in order that a board of directors of a "charitable" institution can show a profit in their annual report.

Catholics aggravate this problem by their silence. The majority of us are not aware of the acuteness of the transient problem. More intelligence on the situation is needed and more articles like Mr. Motley's will help in a large way. Most people who are given a presentation of the dreadful conditions under which the unemployed transient population exists are shocked at what they read or hear. The intelligence campaign is proceeding slowly. Sympathy and a willingness to help are always the reaction of people hearing of these conditions for the first time.

I'm all for Willard Motley patching up his fifteen-dollar jalopy and traipsing around again to give us more articles like that in the March 10 issue.

TIM O'BRIEN.

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Points & Lines

The Ultimate Uncertainty: Taxes

THE OLD saw about nothing being certain except death and taxes is being cut in two. Death certainly seems no less certain the way the world goes, but taxes are in a most fluid state. Tax revision was boldly proposed by Secretaries Morgenthau and Hopkins as part of the business appeasement program, but Mr. Roosevelt has seemed to back away from the idea. As Arthur Krock says in the New York *Times:*

> Mr. Roosevelt each week lately has withdrawn a couple of steps farther from assuming leadership in a realistic tax plan because to propose an effective program he must abandon the social-economic ideologies drafted into the corporate surplus and capital gains levies.

An article in the *Forum* by W. M. Kiplinger gives some of the basic material behind tax problems while pointing out the differences between income and indirect taxes. First some rough statistics are printed:

> First, for perspective, get in mind where the federal government's tax money comes from. Last year the total revenues collected were $6,200,000,000, and here are the main big lump sources:
>
> | | |
> |---|---|
> | Income taxes on individuals | $1,300,000,000 |
> | Income taxes on corporations | 1,300,000,000 |
> | Excise taxes, mainly on tobacco, liquor, gasoline | 1,700,000,000 |
> | Social security taxes | 600,000,000 |
> | Estate and gift taxes | 400,000,000 |
> | Customs taxes (tariff) | 360,000,000 |
>
> Now, for more perspective, another little dab of statistics:
>
> | | |
> |---|---|
> | Population of U. S. | 130,000,000 |
> | Taxpayers, one way or another | 130,000,000 |
> | Families | 34,000,000 |
> | Income taxpayers | 2,800,000 |

Interest is at present focused on two kinds of taxes, the "business friction" taxes which are believed by many to discourage private initiative in business, and the social security taxes. *Time* wrote:

> The President began tax-bill conferences with Messrs. Morgenthau and Hanes about the possibility of removing tax deterrents to business (capital stock, capital gains, undistributed-profits taxes, the rule disallowing profit-and-loss offsets from one year to the next). The President was described as agreeable to most of their suggestions so long as revenue is not cut. Chairman Pat Harrison of the Senate Finance Committee, field marshal of Vice President Garner's Economy bloc, sat in on one session, after which he described the President's tax attitude as "fine, harmonious."

Later on, this impression was dissipated. A later issue of *Business Week* says:

> Is it possible that Congress will override the President—force this reduction of discouraging taxes on business? Possible, but highly unlikely; you can figure it as almost a 100 to 1 shot. Reason: the President is likely to win his argument that each reduction in business taxes shall be compensated for by some additional tax on business, so that the total net estimated revenue shall not be decreased. If the President does win on this point, business will be divided. Nearly every corporation head will know whether his company will win or lose by the shuffle. If he figures the new taxes will cost his company more, he will fight the changes. . . . Why will the President be against the change even if estimated revenues are not cut? Because he does not want the remnant of the tax on undistributed corporations earnings disturbed.

One popular general theory of tax revision is reported in the New York *Times:*

> It is that New Deal laws, particularly those dealing with taxes, should be revised so as to leave more money in the hands of small consumers. The theory behind this is that a dollar left where earned will turn over three times faster and contribute three times as much to business activity as a dollar collected by the government in taxes and redistributed through the channels of relief and public works. Another part of the same idea is that additional funds should be left also in the hands of "exploitive" investors, those financiers who risk their money in new enterprise.

Walter Lippmann summed up his logic on the budget problem in one of his recent syndicated columns:

> The present budget, as the President himself has recognized, cannot be balanced by increasing taxes. It cannot be balanced by reducing expenditures. It can be balanced only by increasing the national income. But the national income can be increased only by a revival of private investment, and private investment can be revived only by enhancing private profit, and private profit can be enhanced only by taking less of the profit in taxes.
>
> Thus the way to reduce the deficit is to reduce taxes. The existing tax system does not balance the budget. By throttling private enterprise it perpetuates the deficits.

The suggestion that social security taxes be held back or cut was greeted thus by the New York *Times:*

> Unexpected late developments with reference to proposals for lowering the social security tax rates indicate at least a meeting of the minds in the executive branch of the government on one phase of the tax-economy program. The obvious absence of harmony on the general relief of business from inequitable taxation, however, has not helped to promote business confidence.

Paul R. Leach examines this suggestion more closely in the Chicago *Daily News:*

> Under social security employers are now contributing 1 percent on pay rolls to old age benefit funds, 3 percent in addition to unemployment insurance for state distribution, and employees are being assessed a further 1 percent for annuities, a total of 5 percent being skimmed off of the nation's pay rolls.
>
> While the employer tax for unemployment insurance is to remain at the 3 percent figures, annuity taxes, shared equally by workers and management, are to increase to a total of 3 percent next year, 4 percent in 1943, 5 percent in 1946 and 6 percent in 1949, a total of 9 percent off of pay rolls by 1949.
>
> Morgenthau's alternative proposals would slow down the increase in annuity taxes to 1943, but follow the present schedules thereafter. Hence the "solution" offered now for tax relief merely postpones attempts at solution, until 1942, when the next congressional action would have to be taken, presumably in the hope that conditions will be normal by then.

Pan-American Front

THE LOVELY dream of a North and South American united front against European "isms" becomes more and more a dream, less and less a reality. Our outstanding differences with Mexico are far from a settle-

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ment, although their nature has become clearer. Mexico would like foreign operation of her oil properties—at least pro tem.—but she insists upon retaining control of them, which means that such operation can be terminated whenever she sees fit. The *Christian Science Monitor* indicates the strategic positions of the two parties to the dispute:

> Though it is obvious that "a better understanding" has been reached by the across-the-table discussions between Mr. Richberg and President Cárdenas, with Ambassador Francisco Castillo Najera acting as interpreter, it is equally obvious that the Mexican government has not retreated one step from its positive stand on holding control of its natural resources.
>
> The question now remains as to what concessions the oil companies are willing to make in order to reenter the Mexican field. The tense European situation now existing may have a direct bearing on this decision particularly with relation to the British-owned Mexican Eagle Oil Company since Britain must consider the eventuality of not being able to go through the Mediterranean to its Far Eastern oil fields if the totalitarian powers who now threaten the control of Gibraltar would attempt to close that entrance.

Meanwhile the arrest of Mr. Edgar K. Smoot, seventy-seven-year-old American engineer, long resident in Mexico, has not added to the popularity of the Cárdenas régime in the United States. Mr. Smoot's case against the appropriation of some land owned by him in Manzanillo was sustained by the Mexican Supreme Court. Shortly thereafter Mr. Smoot was arrested on a charge of non-payment of taxes on some lumber imported by him between 1922 and 1927. The unpaid tax amounted to 600 pesos. The only conclusion to be drawn was that the government was attempting to persecute Mr. Smoot because he had won his case in the matter of the expropriation of his land. The prompt intervention of our Ambassador, Mr. Daniels, was generally approved, and gave an opportunity to the ultra-conservative press to utter I-told-you-so's. Thus the New York *Herald Tribune:*

> If Mr. Daniels had shown equal zeal in the cases of other Americans in Mexico who were wronged by the Mexican government, the position of all Americans in Mexico would today be much more secure. There is a curious sort of sentimentalism which has led well-meaning Americans in this country to think that if the American government fails to stand up for the just rights of its citizens abroad it acquires good-will. This is not true. Foreign governments know as well as the American when rank injustice is being attempted. Failure of an American Ambassador to intervene when intervention is obviously in order is regarded as weakness—not as big-hearted tolerance.

Repercussions of our recent agreement with Brazil, negotiated through Foreign Minister Aranha, continue. The New York *Times* prints a special dispatch from Rio detailing how, during the Minister's absence, certain rumors had been spread concerning the agreement.

> It had been insinuated here that the United States . . . had asked Brazil for a territorial concession on the Amazon. . . . The report had also been circulated that the United States had asked Brazil to cease trading with Germany altogether and that it had been demanded that Brazil cease planting cotton. Finally the rumor was spread that there was a secret clause in the Washington agreement referring to naval bases for the United States in Brazilian territory.
>
> Dr. Aranha took occasion to contradict all these rumors at the same time that President Getulio Vargas was making a renewed attack upon the attempt to bring foreign ideologies into Brazil.

Father Coughlin's *Social Justice* sees in the $50,000,000 loan to Brazil an attempt to enslave the Brazilian people to the money power, and an opening wedge to effect the same enslavement throughout Latin America:

> This immense concentration of power [the American gold reserve] is now being utilized to force other nations to establish privately controlled Central Reserve Banks, similar to the Federal Reserve Banking System of the United States. This will force these nations to come under the golden yoke of the international bankers, whose ultimate object is a world republic with a single monetary system which they will absolutely control.

The Baltimore *Sun* places its finger on a greater weakness of the agreement, a weakness underlying all of our new South American policy:

> Brazil contemplates resumption of payment of its debts to the United States, Oswaldo Aranha, the Brazilian Foreign Minister, said on Thursday on his return from Washington to Rio de Janeiro, but this must depend upon "an increase in our exportations and surplus." Mr. Aranha explained, with a fine realism, that he stands "in principle for payment of public debts," but has "always subordinated that moral obligation of payment to capacity to do it."
>
> These observations are especially pointed at this time. They are made just after Washington has extended large credits to Brazil for the purpose of rendering economic first aid. And they are made just at a time when Washington is speculating on the likelihood that the Department of Agriculture will embark on a cotton export subsidy plan. . . . Here, then, would be a perfect example of undoing with one hand what has been done with the other.

Brazil raises at least one staple which we buy from her in great quantities: coffee. In the case of cotton, she competes with us in world markets. As one goes further south, more and more the South American nations are our competitors—in wheat, corn, meat, hides. If we would cement an alliance with them, we must buy from them. This we cannot now do.

On March 24 in debate on various amendments to the Miscellaneous Expenses budget bill of the Department of Agriculture, Congressman Leavy proposed to amend the provision regarding the Foreign Agricultural Service as indicated below in square brackets:

> To enable the Secretary of Agriculture to carry into effect the provisions of the act . . . and for collecting and disseminating to American producers, importers, exporters and other interested persons information relative to the world supply of and need for American agricultural products [including biologic and economic investigations of rubber, forestry, medicinal, insecticidal and other agricultural plants and products of the Latin American countries]. . . .

Representative Leavy thus explained the purpose of his amendment:

> . . . This is not for the purpose of discovering new processes or new types of rubber, but it is for the purpose of encouraging our rubber importations from South America, as distinguished from our present importations from India and the Orient.

Another representative added:

> . . . The purpose of this is to enable this country to export more of its agricultural products to these South American countries by encouraging the development and importation into this country of noncompetitive materials produced there.

The amendment was defeated 29 to 86 (*Congressional Record,* March 24).

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The Stage & Screen

The Hot Mikado

THIS is apparently a Gilbert and Sullivan year—with additions. First we had the Savoyards, next the Federal Theatre gave us "The Swing Mikado," and now Michael Todd presents us with "The Hot Mikado." The last two offerings will be anathema to the Gilbert and Sullivan fanatic, but from the way the public at large has taken them, it is evident that they have been received with open arms by the man in the street. "The Hot Mikado's" chief virtue over its rival is a visual one—the costumes are more unusual and the participants are better looking. It is a slicker performance, and Hassard Short's hand is evident in the dancing and grouping, yet there will be those who prefer the more individualistic work of the Federal Theatre players. The voices of the principals of "The Hot Mikado" are adequate, but little more. Of them Bob Parrish as Nanki-Poo is perhaps most effective, though James A. Lillard as Pish-Tush and Maurice Ellis as Pooh-Bah also know how to sing. As far as depicting the spirit of Gilbert there is no acting. So in discussing this phase we shall have to content ourselves with saying that Rosa Brown's Katisha is an amusing dusky Mae West, and that Bill Robinson's smile and tap dancing are the tops, even if his Mikado will scarcely rival our own William Danforth's.

But to anticipate these objections, "The Hot Mikado" is billed as "a new musical show based on the Gilbert and Sullivan classic." Indeed many of the lyrics have never been heard before. Mr. Gilbert's rival librettist is not named on the program, but he is certainly not a genius. The music is "swung" to a far greater extent than in "The Swing Mikado," but somehow with less abandon. Yet on the whole "The Hot Mikado" makes an amusing evening. (At the Broadhurst Theatre.)

The Ballet Russe de Monte Carlo

THE MOST interesting production of the Ballet Russe's return New York engagement was the new version of Gluck's "Don Juan" made by Eric Allatini and Michel Fokine. Though probably far from the spirit of the original ballet the choreography is original and colorful, and it was well danced by Michael Panaieff as the Don and by the other performers. The present Ballet Russe is scarcely the equal of those of past years, either in the matter of the principals or of the corps de ballet. But several exceptions must be made. Alicia Markova proved herself one of the most delightful ballerinas since the days of Pavlowa. She is extraordinarily graceful and effortless in her dancing, and possesses great personal charm. Then in Roland Guerard, the young American from Philadelphia, New York has made the acquaintance of a male dancer of the first order. He is the possessor of a brilliant technique and also has rare interpretive powers. And of course there were Leonide Massine, who despite the fact that he is over forty is still a magnificent artist, as well as a splendid director, and Mlle. Danielova, who is a well-trained *premiere danseuse*. The orchestra is also efficiently directed by Efrem Kurtz. But let us hope that next season the split in Ballet Russe is healed and we have again with us the complete ensemble. (At the Metropolitan Opera House.)

GRENVILLE VERNON.

Dear Watson and Some Irish Heroes

DARRYL F. ZANUCK has done such an excellent production job with "The Hound of the Baskervilles" that one enjoys Ernest Pascal's adaptation of Conan Doyle's thriller even if one is quite familiar with the original. Baker Street, 1889 costumes and vast, barren, mysterious, foggy moors of Dartmoor set the right eerie atmosphere for Basil Rathbone's Sherlock Holmes to go asleuthing in and dispel the curse of the hound that pursued the Baskerville family for centuries. It's all very, very English and theatrical with a well-chosen cast including Beryl Mercer, Nigel Bruce, Lionel Atwill, John Carradine, Wendy Barrie and Richard Greene performing, with emphasis on suspense, false clues and horror, in the best Conan Doyle tradition. Quick, Watson, to the cinema!

Life is pretty tough on Wallace Beery in "Sergeant Madden." Certainly this Irish cop doesn't deserve the raw deal he gets when his son, schooled to be a New York policeman, turns out to be first a cop with a taste for killing and finally a hunted gunman. Chock-full of soft sentiment, Irish brogue and a series of fate's dirty tricks, this melodrama attempts to combine realism and romance, and succeeds in individual scenes but not in the whole. Neither Mr. Beery nor Joseph Von Sternberg distinguish themselves in "Sergeant Madden" as actor or director. However the performances of three of the young people are interesting: Alan Curtis as the erring son, pretty Laraine Day as the charming Irish lass who marries the son, and Marc Lawrence as a convincing gangster.

In case you've forgotten about Douglas "Wrong Way" Corrigan, RKO sends a reminder called "The Flying Irishman." It traces Corrigan's story from his boyhood through his years of extreme poverty and hard work stressing his insatiable love for flying and his struggle to become a pilot—a struggle that was mainly responsible for his trans-Atlantic flight in the nine-year-old $900 crate—and ends with triumphal parades in this country. Because the picture frequently uses a "March of Time" technique and because it does not try to make an actor of Corrigan, the finished result has the sincere simplicity of a true success story that is occasionally dull, but more often inspiring.

"Midnight" frankly admits in the picture itself that it is a modern "Cinderella." However, Claudette Colbert with the assistance and hindrance of Mary Astor, John Barrymore, Francis Lederer and Hedda Hopper has so much fun in landing Prince Charming Don Ameche, that one overlooks the trite story and enjoys the ridiculously funny lines that finally rise to the insane and surrealistic quip about the roller-skate covered with thousand island dressing. Director Mitchell Leisen has given "Midnight" just the right amount of screw ball comedy touches.

PHILIP T. HARTUNG.

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A Little Knowledge Is a Dangerous Thing

By JAMES J. WALSH

DR. G. G. COULTON, professor of history at the University of Cambridge, has recently published a large volume, "Medieval Panorama."[1] It is the latest of a series of books by him dealing with the Middle Ages. As a rule Dr. Coulton's books are notable for a definite tendency to belittle the accomplishments of the Middle Ages and make much of their faults. It is not surprising, then, that his chapter on medieval medicine is little better than a caricature of medical history during the period. It accords with the teaching of a generation ago but not with that of our time.

Dr. Coulton begins his medical chapter with the declaration that medicine "is a field in which medieval science may best be studied." He goes to the heart of the subject and asks: "Why was medieval progress so slow in a matter so vital for every rank of society [as medicine]? . . . Why when the world settled down again . . . after the barbarian invasions was there not a more real advance in medicine?" The inference is clear, there must have been some reason for this neglect of so important a subject, some definite cause for the failure of the science of medicine to develop. According to Dr. Coulton's constantly recurring formula that reason and cause must have been the Church. But if Professor Coulton knew the history of medieval medicine as it is now written, he would have forced upon him the recognition of the fact that the latter half of the Middle Ages, especially the thirteenth and fourteenth centuries, is replete with important advances in medicine and surgery.

Take, for example, the question of contagion and of preventive medicine. Professor Sudhoff, the distinguished German historian of medicine, holder of the chair in this subject at the University of Leipzig, the acknowledged authority in the field, in his "Essays in the History of Medicine" (Medical Life Press, New York, 1926) says: "It was reserved for the Middle Ages to conceive serious official measures against the spread of epidemics." This led medical scientists to recognize the significance of the prevention of disease and the meaning of contagion. They applied these ideas so effectively that they succeeded in lessening the spread of disease, and it is to them that we owe the idea of quarantine and what goes with it for disease prevention.

Professor Sudhoff continues: "In the thirteenth century, so forward in science and knowledge, the general concept of diseases became current." Almost needless to say our modern achievement in disease prevention is that of which we are proudest. Professor Sudhoff attributes this to the Middle Ages: "All this is the achievement of 'the gloomy Middle Ages' hitherto penalized with tardy justice as the period of medical scholasticism. What the thirteenth century saw and attained became in the fourteenth century the pressing need of the day and the hour."

Then, again, even Dr. Singer, so loathe to admit anything good with regard to the Middle Ages and so prone to magnify their faults, quotes a passage from Thomas Middleton, taken from his play, "Women Beware Women," a drama first acted early in the seventeenth century:

> "I'll imitate the pities of old surgeons
> To this lost limb, who ere they showed their art
> Cast one asleep, then cut the diseased part."

Most amateurs in the history of medicine are quite convinced that anesthesia for surgical purposes was first made use of here in America about the middle of the nineteenth century, but there is abundant proof of its use much earlier.

What is true with regard to anesthesia is true also, strange as it must seem to many, with regard to antisepsis. The practise was developed with marvelous perfection during the Middle Ages long before Lister's time and then forgotten not by the medieval physicians and surgeons but by the moderns until Lister—all honor to him—came to give it back to the world. When Professor Clifford Allbutt, regius professor of medicine at Cambridge, delivered the address on medicine at the St. Louis Exposition, he dwelt particularly on the use of antiseptics in medieval surgery. He pointed out that the surgeons used what was called the "dry" dressing. Having covered the wound with linen or other material they applied strong wine and as this evaporated it did away with any microbes that might be present, though the medieval surgeons knew that only empirically. Antiseptics thus applied were eminently efficient, for the surgeons boasted of getting union by first intention and were proud of their linear scars of the surgical wounds, which were so perfectly healed that they could scarcely be noticed.

The medieval surgeons also developed asepsis. Theodoric, not long after the middle of the thirteenth century, describing his father's surgery said: "For it is not necessary, as Roger and Roland have written, as many of their disciples teach, and as all *modern* [italics ours] surgeons profess, that pus [that is laudable pus] should be generated in the wounds. No error can be greater than this. Such a practise is to hinder nature, to prolong disease, and to prevent the conglutination and consolidation of the wound." In spite of this, the idea of laudable pus continued to occupy men's minds down almost to our own day. The man who wrote the paragraph repudiating the necessity for laudable pus if surgical wounds were to heal properly was more than half a millennium ahead of his time.

After surgery the most important development in medieval medicine was the treatment of the insane. Bartholomew the Englishman writing before the middle of the thirteenth century has left us a description of insanity, its forms and causes, its proper treatment, almost unequaled at any time in history. He said:

"Madness cometh sometime of passions of the soul, as of business and of great thoughts, of sorrow and of too great study, and of dread; sometime of the biting of a wood

[1] The Macmillan Company, New York, 1938.

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[mad] hound, or some other venomous beast; sometime of melancholy meats, and sometime of drink of strong wine. And as the causes be diverse, the tokens and signs be diverse. For some cry and leap and hurt and wound themselves and other men, and darken and hide themselves in privy and secret places. The medicine of them is, that they be bound, that they hurt not themselves and other men. And namely, such shall be refreshed, and comforted, and withdrawn from cause and matter of dread and busy thoughts. And they must be gladded with instruments of music, and some deal be occupied." (Here is our entertainment and occupation theapy in the mid-thirteenth century.)

Then there were the medieval hospitals. Our modern hospitals even so recently as the end of the nineteenth century were so bad as to be a disgrace to humanity. Virchow to whom was entrusted by the Prussian government the organization of hospitals in Berlin when the Hohenzollerns were making it their great capital, pointed out that as the result of the work of Pope Innocent III hospitals were founded nearly everywhere throughout Germany during the thirteenth and fourteenth centuries until every town of more than five thousand inhabitants in Germany had a hospital. Virchow said:

"It may be recognized and admitted that it was reserved for the Roman Catholic Church, and above all for Pope Innocent III, not only to open the bourse of Christian charity and mercy in all its fulness but also to guide the life-giving stream into every branch of human life in an ordered manner. For this reason alone the interest in this man and his time will never die out."

Medieval hospitals were known not only for their number but also for their equipment so superior to ours of the nineteenth century. Jacobsohn in his "Beiträge zur Geschichte des Krankenkomforts," in the German *Journal for the Care of the Ailing* said:

"In the municipal and state institutions of this period, the beautiful gardens, roomy halls, the springs of water of the old cloister hospital of the Middle Ages were not heard of, still less the comforts of their friendly interior."

Dr. Coulton asks: "Why was medieval progress so slow? Why was there not when the world settled down after the barbarian invasions more real advance in medicine?"

According to all who know anything about the history of medicine, there was a series of magnificent advances, but Dr. Coulton seems to know nothing about them. The period that gave us the idea of contagion, of preventive medicine, of anesthesia, of antisepsis, surely cannot be said to lack progressiveness. The medieval people built up their medicine quite as effectively as they built their cathedrals, their great universities, the magnificent literature in every country in Europe, and everything else that they put their hands to. If the Cambridge professor does not adduce his facts and his inferences in other phases of medieval history better than he does with regard to medicine, his writing merits little recognition in the world of scholarship.

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Books of the Day

America and War

War, Peace and Change, by John Foster Dulles. New York: Harper Brothers. $1.75.

JOHN FOSTER DULLES, widely acknowledged practical authority on international law, attempts in this volume to find a "solution" for the problem of war. He distinguishes two types of solution, viz., the ethical, and the political. The ethical solution seeks to mold the human spirit so as to minimize the desire for conflict, whereas the political solution would establish an arbiter to promulgate rules for the settlement of conflicts arising from conflicting drives. At present both these approaches fail to produce genuine solutions, because they do not achieve universality. There is no universal religion to mold human conduct, nor do religions affect corporations (soulless beings), and authorities speaking for groups feel themselves impelled to seek only the realization of the purpose of their particular group. With the growing complexity of economic problems, rules expressing a balance between static and dynamic desires are very difficult to formulate. What is more, internal cohesion (to avoid civil war) cannot in the opinion of many be maintained without exaggerating external threats and dangers.

These summary statements outline the problem, as the author sees it. After an able discussion of the inadequacy of treaties as sources for authoritative rules, the author proceeds to a thumb-nail sketch of totalitarian war. In discussing this subject, he asserts that totalitarian war is "'a manifestation of mass sacrifice" and cannot be explained by individual selfishness. In one bold obiter dictum after another he disposes of isolation, internationalism, the League, disarmament and other solutions. If you agree with Dulles—and most of us do—these dicta provide an acceptable basis for a new approach to a solution. Yet Dulles himself feels that "there is a strong presumption against the validity of any solution which seems novel, or quick, or easy." He exhorts us that "progress requires that intelligence rather than emotion should be our guide."

Mr. Dulles believes that we may clear the road for progress by undermining the deification of the state. For these personified states are not subject to ethical appeals, and hence need to be eliminated. In the political field, Mr. Dulles suggests "the setting up of international bodies having some authority which would promote greater elasticity in national relations conducive to an acceptable balance between the dynamic and static desires of the personified states." Mr. Dulles is right in holding that the personified state is a creature of the imagination, and a great step would be made toward saner thinking, if the word "state" would be banished as a tool of analysis in dealing with political and economic problems. Unfortunately the trend is altogether in the opposite direction at the present time. The ethical solution Mr. Dulles advocates within this context is essentially a plea for the further extension of Christian virtue: "Love thy neighbor as thyself." He argues against deifying one's own nation, and satanizing other nations, and for substituting a more comprehensive human ideal—but unfortunately does not say what that ideal is to be.

In the political realm, Mr. Dulles primarily seeks to set up machinery for the accomplishment of peaceful change, such as was initiated in Article 19 of the League Covenant. This approach is sound and sane, as long as the change sought is one leading toward more satisfactory arrangements in the end. But this analysis fails when you are confronted with pressures toward change which are the result of imperialist impulses and desires. Mr. Dulles gives insufficient weight to this possibility. He is, of course, right in demanding that we do not make devils out of nations with interests and desires contrary to our own. But law and order, both at home and abroad, cannot be upheld without a recognition of the fact that there are evil men, and evil actions which must be either stopped or at least confined within the narrowest possible limits. Some time ago, Borgese wrote: "It is the disbelief in evil which either makes lukewarm the servant of good, or consigns him to the doom of a blind fight." Mr. Dulles is in this danger. Still, the author has certainly succeeded in giving the crucial issue as lucid and compact a treatment as the present reviewer has seen. It provides a solid foundation for any future thought on this all-important subject.

CARL J. FRIEDRICH.

America at War: 1917-1918, by Frederic L. Paxson. Boston: Houghton Mifflin Company. $3.75.

THIS is an excellent and dispassionate book. In that regard it is differentiated from most books about the war. Since Mr. Paxson has already written an account of "the road to war," he can here take for granted that we are involved. The result is that we are not concerned with criticism but with recording the miracle of preparation, of mobilization both of industry and of men. Here is democracy in action.

How does a democracy function in war time? Does it cease to be democratic? What treatment is given dissidence? These are some of the questions pertinent to be asked, and demanding to be answered. And patiently and well does Mr. Paxson answer them.

Shortly before Woodrow Wilson delivered his eloquent war message he told Frank Cobb, then editor of the New York *World:* "Once lead this people into war, and they'll forget there ever was such a thing as tolerance. To fight you must be brutal and ruthless, and the spirit of ruthless brutality will enter into the very fiber of our national life, infecting Congress, the courts, the policeman on the beat, the man on the street." That we became brutal and ruthless is true. But exactly how true; how conformity was impressed upon us, what measures kept the pacifist and the objector silent, what pressures made us patriotic —these things, calmly Mr. Paxson shows us. Absent is criticism in the usual sense. For Mr. Paxson achieves that ideal of objectivity all historians worship and few attain.

America at war meant that America was "a patriotic madhouse." But it meant more than that. It meant that America—at peace since the Spanish War—had to unify not only opinion, but her materials, her industries, her wealth, her men. Even her food, it was thought, must be "conserved." Who the men were who performed these tasks—the Hoovers and Gompers, the Pershings, the Johnsons, the Baruchs—is important; their errors, their faith, their infinite capacities, here slowly unfold before us.

More and more it becomes evident to the student of the period, that American men and women—not devils of bankers and munitions makers—wished America at war. For the hostilities, the atrocities, and the passionate hate ordinary American men and women were responsible. But they fought, these men and women, for a hope and an ideal; for a leader who gave their hopes eloquence—even in their hate; for Woodrow Wilson who "for the first

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time mobilized for a common purpose the imagination, man-power, and material strength of American democracy." That the hope and hate could not be reconciled is another story, and Mr. Paxson will tell it. For its fairness, its accurate and imaginative reconstruction of this proud and bitter chapter of our history, this book is unsurpassed. FRANCIS DOWNING.

Our Maginot Line, by Livingston Hartley. New York: Carrick and Evans. $2.75.

IT WOULD be difficult indeed to read a book on a more timely subject than "Our Maginot Line." Livingston Hartley, its author, with a background of the Foreign Service and a thoroughly objective approach, has analyzed the international relations of the United States and their implications from the point of view of the realist. With little or no reference to conflicting ideologies, to political concepts, to sentiment, or to traditional "Blood is thicker than water" notions, he has written in the simplest language a crystal-clear explanation of just why he believes that, selfishly and expediently, we Americans must get over our myopia and do all that may be necessary, even including military intervention, to prevent the possible defeat by the Berlin-Rome Axis of France and Britain and the consequent dismemberment of the British Empire.

The author sets out to show that the security of the United States, except at an armament cost in astronomical figures and of doubtful efficacy, is dependent upon the continued existence of Britain as a barrier between us and an ascendant Germany. To the many wholly sincere Americans who still regard recent and current events in Europe and the Orient with the traditional complacence of our countrymen in the past, "Our Maginot Line" is recommended. The conclusions drawn by a reader may not be those drawn by the author, but "Our Maginot Line" is an able presentation of one point of view. T. Q.

FICTION

Tryst, by Elswyth Thane, New York: Harcourt, Brace and Company. $2.50.

ELSWYTH THANE has turned from biography and historical fiction to write a modern novel—modern only in the sense that it happens now, but really the time is of no importance, for "Tryst" is a strange mixture of the Topper movies, "Berkeley Square" and the whimsies of James Barrie and Robert Nathan. When Sabrina, a pale, sensitive child of seventeen years, solitary among people of no imagination, picks the lock of a forbidden room on the top floor of the large house, in the weird Mendips country of western England, to which her father has brought her, you know that this room will be the tryst of the title. And while Sabrina is trying to learn something about the owner of the room, that same young man is dying of wounds in India. So great is his nostalgia for this house, for London, the embankment, the stately homes of England (ah there, Mr. Coward) that his final prayer, to go to England instead of heaven, is granted.

Ghosts nowadays have much more fun than they used to, especially if their author likes a bit of spooking nonsense. Miss Thane does. So Hilary, now dead, returns to London, prevents a suicide because it's not quite cricket to go to your death ahead of time, indulges in high jinks at his club, and visits his mother who is "of the species which for the last twenty years has gone on being bright and competent and sane by the simple expedient of never once coming into focus," and his brother who "had the

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fine, lusty open-faced ego of the pampered British male." Hilary finally comes home to Mendips and falls in love with Sabrina.

The author tells this love story with delicacy and humor. No feeling of horror or the macabre creep in; and the solution is exactly what you might expect in an affair between a girl who reads too much and has to learn about her lover through his books and collection of butterflies, and a ghost-lover who is having trouble with the "indefinable between-worlds etiquette." Miss Thane, attempting nothing new in this type of novel, offers a couple of hours of light, pleasant excursion in up-to-date fantasy. PHILIP T. HARTUNG.

Herself: Mrs. Patrick Crowley, by Doran Hurley. New York: Longmans, Green and Company. $2.00.

THE YOUNG green framing Mrs. Crowley's lively countenance on the jacket of this novel and the publication date, March 17, the lady herself would have appreciated, for this tale of what happened after she drew the favored horse in the Irish Sweepstakes is a springtime adventure. These volatile days persuade us to accept what in staider seasons we might eye too sceptically. So why should not the president of the Altar and Rosary Society —for over forty years, at that—move triumphantly, with a dozen staggering coincidences in her train, from the Old Parish to New York and home again, right wrongs, solve problems redoubtably, and tie up the loose strands in many lives? For his amazing tangle of incidents, Mr. Hurley has prepared us with a gentle note on his "romantical tale" as "intended to lie just within the widest bounds of probability . . . and to have no faintest connection with realism, at all, at all."

If not realistic, the tale is engagingly credible while we are in it, rich in real details, and chucklingly humorous with the absurdities that keep sentimentality a sound way off. Since Mrs. Crowley is a strong-minded lady, she speaks her views on many vexations of our day, especially the plight of the Jews, the war in Spain as fought even in New York, and true democracy and Americanism. She has good sense and depth and the charm to make people listen. Not hers, however, but her friend Jake Rubinovitch's is this moving sentence at the end of a delightful chapter: "Miriam bar David of the house of Jesse, she, too, was a Jew—not so?" OLIVE B. WHITE.

The Story of a Lake, by Negley Farson. New York: Harcourt, Brace and Company. $2.50.

PRESENTING his characters as we find them at the conclusion of the book, Mr. Farson then weaves his story through the intervening years—and it is a lusty yarn indeed. According to the jacket the central figure is a famous American newspaperman, which would seem to imply that Tony Lynd's story is a true one. His experiences as foreign correspondent take him from Russia to India to England, where the greater part of the action takes place, and then home to America. The action is centered in the conflict between his love for his wife and his infatuation for a woman whose social position would save her from the common epithet for one of her kind. For Felicity's standards of life are deplorably low; she is almost incredible, and the author fails to endow her with any charm other than the physical. Even her love for Tony has no beauty which arouses the reader's sympathy; it is entirely selfish. Nor does Christina, the wife, stir our affection, only our pity. To this bright comrade

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of many years Tony turns with a curious kind of fidelity after his unfaithfulness has indirectly killed her. Kyra, the third woman, is the pawn of fate, early wrecking any happiness Tony might have known. This happiness he seeks in excess, and drink nearly defeats him. Mr. Farson gives us life in the raw and much of it is unsavory reading. His picture of international intrigue and the connivings of men in power to keep the truth of a desperate economic and social situation out of the press is not a pretty one. But it is sketched with a master's pen.

Amid the flotsam and jetsam life casts upon the shores of remote Scaup Lake in British Columbia, with long intervals of solitude when "he could spend an entire day in a reverie of some sort," Tony finds peace at last. "Mute forces . . . were working in this scene. . . . The resultant of all these forces, from these strangely different people around the lake, was a life. A composite unity—so that if one of them acted irregularly this act would eventually alter the whole. In that way the result of these lives apparently so purposeless if only considered individually was a growth. An evolution. A civilization. And it was just as real, as intangible, as the politically-led lives of people who lived where street cars clanged in the streets. . . ." Here are vivid glimpses of untamed Nature and deft delineations of characters clinging to the edge of the wilderness for refuge. It is a pity that the overtones of sex dull the beauty and vigor of the book.

CATHERINE M. NEALE.

SCIENCE

This Earth of Ours, by Victor T. Allen, Ph.D. Science and Culture Series. Milwaukee: Bruce Publishing Company. $3.50.

A LITTLE knowledge of the processes which have acted to bring the present scenic features of the earth into existence increases the pleasure of any outdoor trip. Once a man realizes that he can see those processes at work in every stream, on the shore line of even a moderate sized lake, every time the wind blows, he naturally sharpens his powers of observation and looks upon nature with greater comprehension.

That is why a brief, popularly written text covering the major fields of geology is always acceptable. This one is well written and unusually well illustrated. It is geology pared to bone, and suffers somewhat through omissions. Winds, lakes, soils, subsurface water, and earth structure are inadequately treated. There is no mention of the many ways in which man has accelerated the processes of erosion and deposition, and the section on metamorphism is too brief to be adequate. But, in spite of omissions, it requires more general acquaintance with science than the ordinary guide book and gives more in return.

The scheme of presentation employed is as good as any, but the beginner should have a hand-book of minerals and rocks to use in conjunction with it. A chapter devoted to the way in which land forms are determined by rock type, structure and climate, would help the layman understand what he sees and would show the interrelations of many processes.

Chapters VIII to XIV present a truly admirable condensation of the vast subject of earth history and the development of life upon it. The matter is well chosen and geological time scales help the reader to put the parts of the story together. The last of these, for the Quaternary period, summarizes our knowledge of ancient man and his cultures.

WILLIAM M. AGAR.

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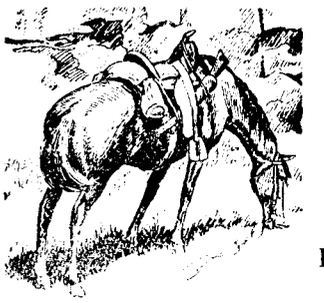

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The Inner Forum

THE LITURGY for Holy Week is richer than that for any other seven days in the year, yet the exigencies of life today have forced it into the background, as far as most American Catholics are concerned. Cathedrals and large city churches carry it out with varying degrees of fulness; small churches content themselves with a mere fraction of what the Church provides. In many cases one part of the liturgy for the day takes the place of the whole, as with Tenebrae on Maunday Thursday. This process has gone even further on Good Friday, when a purely popular devotion—the Three Hours—of no very great age as such things go, has almost completely taken the place in the popular mind of the Mass of the day: the Mass of the Presanctified or Preconsecrated.

From the point of view of the liturgiologist, this ceremony is intensely interesting, and when it is celebrated with an adequate choir and with appropriate dignity, it is deeply moving. There is reason to believe that the form of this Mass is one of the oldest surviving. Practically none of the forms familiar on every Sunday and holy day are found here. The ceremony begins with two lessons and tracts from Scripture, each tract followed by a collect, and all foreshadowing the Passion (Saint John's) which is sung in dramatic form by clergy and choir. There is a narrator, a "Christus," a Pilate, and the choir represents the mob. The last few sentences of the Passion constitute the Gospel of the day. Then follows a long series of collects in which the Church prays publicly for her clergy and faithful, for pagans, heretics, Jews and schismatics. The next section of the ceremony consists of the veneration of the cross, in which appears the only Greek used in the Roman Rite apart from the "Kyrie Eleison" and "Christe Eleison" of ordinary Masses; here also appear wonderfully touching improperia—or "reproaches"—of our Lord: "O my people, what have I done to thee? or in what have I afflicted three? Answer me." Finally the Host consecrated the day before is consumed by the celebrant, who quietly—almost hastily—says a few of the prayers from the canon. At once the altar is stripped of all its adornments and the clergy and people depart in silence. *Consummatum est.*

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